### THE CATHOLIC GUILD OF ISRAEL

NLY a few weeks ago the most famous of London merchants told me that to his way of thinking a man of sense had only two religions left him in the modern world to choose between, the Jewish and the Catholic. I must admit that it came to me rather as a shock, a bewilderment, to find that Judaism could still be considered a religion at all. One had got to think of it almost entirely in terms of finance or of politics or of arts, or perhaps of a wise sanitary code, but hardly of a religion. Yet on reflection, I saw that, outside Catholicism, it was the only religion to-day in England in which men really believed. I don't for a moment mean that consciously the modern world is becoming Jewish in its beliefs, but it certainly has come actually to accept, as the alternative to the Catholic Church, the simple theism of the Old Testament. Of course there are still the Church of England and the Free Churches; these have their adherents, their energetic lecturers, their annual congresses and unions. But when all is remembered and counted up, you do find that the normal lay-member of Church and Chapel, and even the normal clergyman and bishop (apart from those who have accepted the Catholic theory), hardly ventures to express his belief in more than God and a divine providence.

Really the normal Christian of to-day is hardly a Christian at all, except in having a reverence for Christ. He is, quite honestly, rathered bothered by the doctrine of the Trinity, and can only be got to accept it through some platonic explanation that as likely as not explains it away. Again, the discussions of the Early Church on the person and nature of Christ, when he does happen on them, fill him frankly with a sense of their futility. Even the Protestant controversy he adopts from purely patriotic motives, a little shy now of the German connection it involves, but linking it vaguely with the victory over the Armada and the growth of modern industrialism and the foundation of his colonial empire. For he would probably insist that all he in his heart really believed in was the fatherhood of God and the self-sacrifice of Christ. Yet to this extent even a Jew could go along with him. deed, some Jewish writers, like Claude Montefiore, have stated Christianity in these terms and have claimed that this expression of it would win ready acceptance by the overwhelming

mass of Jews and Christians in England to-day.

But while English Christianity has become more and more the simple theism of the Jew, and been emptied of its supernatural meaning and interpretation, English public life has also come under the influence, the steadily-increasing influence, of political Judaism. We see the signs of its dominance everywhere, in all other countries as well as in our own. But here it holds many important positions in the Government; it has "cornered" India, and of course Palestine.

Nor is this astonishing, for always and everywhere history tells us that wealth has ruled. Wealth of spears has carved Empires, wealth of land has organized them, wealth of commerce held and developed them. The mediæval baronage was a mere plutocracy, its wealth invested in land precisely because land was the best possible investment. It was engaged in a competitive struggle of commercialism, as vigorous, as unscrupulous, as inhuman as are the commercial rivalries of to-day. Geoffrey of Mandeville, for example, was an industrial magnate solely interested in cornering the most lucrative form of business then known, the unlimited accumulation of landed property. Aristocracy then is only the plutocracy seen through a perspective of time; and the collapse of an aristocracy only means that real wealth has changed its form. In our own day, wealth has ceased to lie in land or even industry; it is largely a question of money, and in money the Jew has always specialized.

i

S

h

0

S

F

J

c

H

fe

0

th

th

be

There is then no reason for wondering at the power the Jews wield to-day. The Jew finds himself in a civilization which is based on capitalism, that is, on a system in which money counts most-and money is his flair. Industrial labour has no interest for him, and agricultural labour even less. Therefore he will never go back to Palestine where the wealth is almost entirely in agriculture. Indeed, why should he worry over Palestine when he has the whole world at his feet. Yes, the world is at his feet, for he controls the complete social scale, ruling at one end of it and revolting at the other. Let us be fair to him. We have said that he is very clever with money, but money is not the only thing he is clever at; he is equally clever at revolution. Indeed, he is by nature a revolutionary. Why? Chiefly because he is by nature religious, and every religion is a revolution. We speak of a man's conversion. Well, a conversion of soul is always a revolution,

a coup d'êtat. It means that something has broken through which previously had been kept under. It means that what was last has become first, and the first last.

The Jews then have always been fascinated by religion. Sometimes it has stirred them to attack, sometimes to defence: but it has always stirred them. In Russia they have opposed the faith of Christendom, called it the opiate of the people, and are therefore in revolt; they have converted it to Judaism in England and therefore are in power. Leave it alone they cannot; they can only take it up or take it in.

Is it special pleading to say further that here oddly Jews and Catholics agree? Agree in their enthusiasms, in their interests, in their revolts? Neither of them is usually merely indifferent to religion; they are either in its favour or antagonistic. In a Catholic country, as in the Jewish race, you are either clerical or anti-clerical, for you have in both religions very clear views. The Jewish religion to-day is eminently rational because it is rationalistic; the Catholic is eminently rational because it is a logical deduction from a supernatural faith. Protestantism, of course, is not a religion of reason. It is purely sentimental. That is why it survives in Germany and in England.

Yet while Catholicism and Judaism have very much in common in clarity of ideas, in logical precipitation, in rational outlook, in love of liturgy and the arts, they are strangely ignorant of each other, and even more strangely mutually uninterested. Perhaps it is natural that the Jew should have small motive for interesting himself in Catholicism, since he has small motive for being interested in any faith or religion other than his own. With its great antiquity, its age-long survival, its rationalistic basis, it satisfies him disdainfully. But it is puzzling to find Catholics so little interested in Jews.

First of all, the New Testament is a book written by Jews who were converts to Christ. It centres round the story of a most august Figure, Himself born of a Jewish maiden and claiming His Messiahship in virtue of His descent from a Hebrew King. His speech was Hebraic, His disciples and followers Hebraic; His method of teaching in the tradition of the Hebrew schools. The first recruits were Hebrews; the atmosphere of the Early Church so particularly Jewish that there seemed to be even a danger lest Christianity should become hardly more than a sect of Jewry. The vigorous

1

t

5

criticism of St. Paul, his overpowering energy and devotion under the protection of God, saved the Church from this menace. The Jewish ordinances were finally held to be no longer binding, the insupportable burden of the Rabbinic tradition was cast off, Christianity emerged disconnected from its ancient "pedagogue," unique, alone. Yet it seemed at one moment as though Judaism, with its cramping influence, would have straitened the glorious liberty of the Sons of God.

Again, even while repudiating the continued force of the Mosaic legal and ritual enactments, the Catholic Church never threw over the Hebrew Scriptures. Within her borders many urged her to do so. The Gnostic saw very quickly that the teaching of the Old Testament was at times at variance with the gentler spirit of Christ, and they urged that the simplest solution of the problem was to jettison the older revelation altogether. The Church judged otherwise, and under the inspiration of the Spirit, preferred to retain the gradual revelation of the Patriarchs and Prophets, preferred to risk the defence of much that has made apologetics a most difficult science, rather than throw away one jot or tittle of divine truth or teaching.

Not only therefore was the Catholic Church founded by Jews, and at one time wholly composed of them, but she has never repudiated her origin nor cast aside the sacred inherit

v

g

a

SI

tl

S

a

of ve

in

ur

A

es

bu

au

ar

Sc

tance which her ancestry had secured her.

Further, since she has contended always that her claims are occumenical, she can allow no religion to be a stranger to her nor any race apart from her dominion. She has been given all the nations for her adoption. She cannot, therefore, without failing in her mission, judge any one to be outside her sphere of influence nor for any crime or fancied impossibility consider herself free to withhold from it her apostolate. No doubt, from age to age, she has to concentrate on divergent needs, devote herself to the waywardness now of this and now of that failing nation; but at no time can she afford to ignore any single class or race.

Lastly, consider the exact location of the Jew. Where is he chiefly situated in Europe? You will find that numerically he is strongest where the influence of the Church has also been greatest, in Poland and Galicia. Three-quarters of the Jews of the world are contained in that narrow king-

dom and in Russia.

Yet on the whole, very little has been done by Catholics for the conversion of the Jew. Here in England, nothing at all till the Guild of Israel was founded: in France, Germany, America, there have been intermittent attempts, but nothing sustained or continuous or organized. I am speaking, of course, merely of lectures or literature, for there has been now for a century a crusade of prayer here as elsewhere, under the zealous direction of the Daughters of Sion, founded by the Abbé Ratisbonne.

Probably a good deal of the slackness of Catholics is due to the oft-repeated libel that it is impossible to convert a Iew or that he is only converted from motives of gain or that even if he be converted he will retain always much of his Jewish traditions and will be in danger of reverting to his older faith. But to say any of these things is to negative the power of the grace of God. After all, the Jew is nearly always a man of ideals, not wholly devoted to finance. He has shown himself a capable artist, a musician, a political leader: he has been a General in the British Army, a Lord Chief Justice, a Prime Minister. Even were one to grant that the Jew may have often climbed to power through injustice, one would only thereby give a stronger reason for insisting on his need of our prayers, and his capacity for conversion is in no wit lessened, since for such a miracle of grace there can be no limits save the power of God.

We may indeed truly say that the Catholic Church needs at this present moment, more than anything else, apostles such as the Jews have shown themselves to be, incisive, enthusiastic, unhampered by convention, able to throw themselves with ardour and whole-heartedly into the service of any ideal that can inspire and inflame. Watch the faces of any mob that is being harangued by a street orator, survey the crowded city audiences where a communist is lecturing, and you will be amazed and terrified by the number unmistakably Jewish among them.

Now the Guild of Israel is founded to convert the Jew. At the moment its chief business is to get Catholics interested in its adventure. Everywhere there has been lethargy; but, as Père Barret, S.J., the other day told the crowded audience in the chapel of the Sion Convent in Paris, there are signs that Israel's awakening, so long foretold in the Scriptures, is being manifested at last:

Surely among these precursory signs we may place the con-

version of the brothers Ratisbonne and of the others, Hermann Liebermann, Goschler, Lewel, Lemann; the foundation of the Congregation of priests and nuns of Notre Dame de Sion; the birth and world-wide development of the Archconfraternity of Prayer for Israel; and the consoling movement of conversions which at the present time is bringing so many Jews into the unity of the Catholic Faith. The mysterious plan of Love Eternal is being accomplished before our eyes. In the face of all this, what follower of Christ can refuse to help forward its realization? Blest by three Popes, Leo XIII., Pius X., and Benedict XV., the work has been well inaugurated. We do not hesitate to say that it is none the less difficult: but it is not impossible, except to such as despair of the power of Divine Grace.

We venture, therefore, to appeal to Catholics to interest themselves in the Jewish problem, to realize its importance, to treat it sympathetically. Perhaps we ought not to expect that all should be interested, but only that no one should set an obstacle in the way of the return of Israel from its long captivity.

In the event of any reader of THE MONTH wishing to join the Archconfraternity with its 50,000 associates and to recite daily the prayer, God of Goodness, we would refer him to the Convent of Sion, Chepstow Villas, London, W. II.

For ourselves we can only urge the prayer of Christ for

the Jewish people:

Father, forgive them for they know not what they do, and the victorious cry of His Mother:

He has been mindful of His Mercy as He spoke to our fathers, to Abraham and his seed for ever.

BEDE JARRETT, O.P.

i

I

t

a

d

P

f

i

i

f

V

n

p

is w

le ar ir h

th

# THE WAY THEY HAVE IN THE ARMY

N both the Services there are certain forms of speech and certain tricks of pronunciation which are consecrated by immemorial use and to offend against which is to place oneself among the heathen. In the Navy, for instance, you are never on a ship but always in a ship. I remember, too, in the days of the old troopships, having constantly heard naval officers, of otherwise irreproachable habits, referring to one of the best known of them as the Sérapis.

The New Army took over all the classical phraseology of the Old, and the war was of course the occasion of many additions to its vocabulary. It afforded, besides, to our soldiers, a priceless opportunity of freely exercising the fine old British prerogative of mispronouncing all foreign words on

principle.

e

f

Under the first category comes the practice of saying rowt for "route," and of putting the accent on the second syllable in "reconnaissance" and on the last in "embrasure." And in these I find a certain flavour of distinction. But pooch for "pouch" is, to me, always suggestive of the Peninsular War: I do not know why. Anyhow, this pronunciation is not universal. I fancy it is a survival of the days when people in polite society used to say "'umble" and "obleege."

"To be issued with" anything is not, I suppose, a severely grammatical proceeding. But troops are constantly being "issued with" rations and other things. There, again, it is under the influence of military usage, popularized by the war, that everyone now says rashun instead of the orthoepic

rayshun.

Again, the use of the verb "to evacuate," not in the sense of leaving a place, but as an active verb meaning to send anyone away, is I think purely military. The Medical Officer, for instance, would report that he had "evacuated so-and-so to hospital."

"Barrage," "camouflage," "parados," are of course taken intact from the French, and on the whole treated as such. I think, however, that I noticed a growing tendency to speak

of a barridge, and even of a camouflayge: but I do not remember to have heard anyone venture upon paradoss. "Dump," both as a verb and as a substantive, existed before the war, though it belonged rather to the borderland between slang and polite language until the Army finally established it in respectable company. "Dud" is a word which will not easily die. Oddly enough, the Army, in one of its strange fits of pedantry, attempted at first to expel this expressive word from its vocabulary. For a long time its use was discouraged in official communications: indeed, I have seen a G.R.O. which formally forbade its appearance in such a connection. A shell which failed to explode, so the Order ran, was to be referred to, not as a "dud," but as a "blind" shell. But public opinion was too strong: the Order itself was a "blind"-not to say a "dud"-and was soon tacitly acknowledged as such by its authors. The mention of official correspondence reminds me of some of the curious conventions which governed their wording. You were never ordered, or permitted, simply to "go" anywhere: you must "proceed." In extreme cases you "proceeded for the purpose of." Orders of an instructional or warning nature concluded with the phrase, "For your information and necessary action." Orders which related to the correction of abuses or breaches of discipline always ended with the words "this practice must cease forthwith." And this brings me to the word "please."

It was affixed as a kind of colophon to every chit, order, or report to which it could possibly, and however incongruously, be attached. It was in turn minatory, hortatory, apolo-

getic, or merely decorative:

"This practice must cease forthwith, please."

"For your information and necessary action, please."
"I have inspected the bomb-store and find that 100% of the fuses are defective, please."

"Private Binks, Jinks and Spinks rejoined this Company

last night, please."

Or perhaps in a vast envelope containing a bundle of documents there would be a slip of buff paper bearing simply the

date and the two words, "Enclosed, please."

Equally hypnotizing was the established formula for all reports or personal applications: "Sir, I have the honour to report (or, request) that . . ." "I have the honour to be, Sir, your obedient servant." There were other clichés, the "all present and correct" of the Orderly Officer, for example,

or the "you ain't entitled to it" of the Quartermaster, which were only noticeable for their frequent iteration. The official lists of articles of equipment, however, never failed to amuse one. In such a list a prismatic compass, say, would be described as "Compass, Prismatic, Officers for the use of, One": or a pair of long rubber boots as "Boots, Gum, Thigh." Quaint though this looked on paper it was yet based upon the very sound and practical principle of describing a thing (in a heterogeneous mass of things) first by its genus and then by the determining notes of its species.

In the pronunciation of the names of places the Army followed no special system. Those who had what one might call a civilian knowledge of French were, of course, apart. Others there were, not so equipped, who rashly tried to give such words their native value and frightfully mauled them in the attempt. But the majority took them in their stride, altering, inverting, or omitting inconvenient syllables, and making anything you like of what remained. Amongst ourselves this really was unimportant: though even so, I remember how a party of officers returning from leave were floored by a railway sergeant, who put his head in at the carriage window and asked if we were all for "Aymeens." The city of the Café Gobert, the Hotel du Rhin, and Charlie's Bar, was better known to the average subaltern as "Ammy-ong," and it was some time before they recognized it under this new reading. But any fool could make sense of Hazebrouck, Cassel, Arras, Albert, or Poperinghe, though this last had a tendency to become "Poperingy," and was, in fact, always known simply as "Pop": no one could go wrong over Calais: and Dunkirk, of course, was simply Scotch. "Wipers" for Ypres was already becoming legendary when I first went out, though there were still some who quaintly insisted that such was the Flemish rendering of the name; and all except the extreme purists called it "Yeeps"-oddly enough, for plain "Ypres" actually calls for less lingual dexterity. "Martinpush" was, I do think, excusable: but I never could understand why the perfectly straightforward Bapaume should have been transformed into "Bapewm."

If a name were so spelt that it could be rendered phonetically into plain English—as, for instance, Bazentin, Proven, or Bethune—they left it at that. But if it were distinctively "foreign," as Bailleul, Duisans, or Etaples, they did not waste two bites on the cherry, but made one mouthful of it, stone

and all, and you were left to make the best of "Bayool,"

"Dewsanes," and "Eetapps."

It was the old regular soldiers who played most havoc with these place-names. I knew one who could never make anything better of Contalmaison and Mametz than "Constamation" and "Mammoth." He had once been in hospital at Rouen, and he always referred to this episode as the time "when I went to Ruin."

Of the slang and colloquial idioms of the New Army much has already been written. I must confess that in some of the lists which have appeared in the newspapers and magazines there are many words which are quite new to me, though, to be sure, that proves nothing. I believe that the origin of many of these terms is quite untraceable now. A large proportion of them were purely onomatopoeic or pictorial. Soldiers, like schoolboys, have a happy knack of hitting off in a word or a phrase the very inwardness of a person or thing. Anyone who can remember his schooldays will recall many entirely fantastic nicknames which yet fitted their recipients, as Mark Twain has it, "like a blister."

So, such expressions as "woolly bear" for heavy shrapnel; "pipsqueak" for light shells, and "rum-jar" or "flying-pig" for trench-mortar shells; "travelling circus" for the hideous collection of lethal engines which toured our front in competition with the flammenwerfer and the thermite bombs of our enemies; "elephant" for the bow-shaped shelters of heavy corrugated steel which were sometimes substituted for dug-outs; "Archie" for the anti-aircraft gun, a weapon whose vagaries made it as unpopular with ourselves as it could have been on the other side; "to hare," "to get your skates on," "to get off your mark," for any sort of accelerated departure from impending danger; "to go off the deep end," for a superior administering a heated reprimand (for which also the irregular verb "to tell, or tick, off" was employed), or "to be on the mat" for the corresponding attitude of the inferior; "to get the wind up," "to be windy," "to have the wind vertical," for the condition (and varying degrees) of trepidation; "to be fed up," for having enough (that is, too much) of a good (that is, a bad) thing; "to swing the lead," for malingering; "posh," for resplendency in attire, with its derivative "to be poshed up"; "to win," for the acquisition of portable property otherwise than by exchange, gift, or purchase; "to be blotto" or "sozzled," for the regrettable

, ,,

th

a-

at

ne

h

ie

25

e

y

n

d

k

f

f

r

t

state of alcoholic toxis; "to be beaten to the wide" ("world" understood), for a condition of exhaustion; "to go West," for the death or destruction of man or beast or thing; "to stop one," for to be wounded, and the superlative "to get a Blighty one," with its connotation of a journey home, are, I believe, together with many other more ephemeral examples, just the outcrop of the eternal schoolboy in the heart of the grown man faced with the raw and awful things of life, and thrown back in self-defence upon the irresponsible levity of careless youth. To me, entering upon these scenes in sober middle age, the most arresting thing of all-it very nearly scandalized and at first quite frightened me-was just this incorrigible flippancy in men who neighboured hourly with death and unutterable pain. Very soon one grasped their point of view and shared it. Things were too deep, too awful, too actual for emotion. One shrank, as at an indecency, from adding emphasis to the realities among which one lived. The thing was too big: it was beyond speech: one fell back, as less inadequate, upon the language of signs-that is, of slang.

Thus, when from a thousand mighty guns a frightful storm of fire and whirling steel beat with shattering, unimaginable violence upon our lines or roads or batteries, we said that such-and-such a place was being "strafed," or "bumped," or "zunked." To-morrow we would take part in a "show" or a "stunt" or a "push," in which, perhaps, thousands of men would die horribly, and as many more suffer the agonies of wounds and mutilation.

I once came upon a group of seven Germans in the midst of whom a shell, a single shell, had burst. They lay, a formless tangle of dissevered limbs, smashed, flayed, split open, in a beastly wallow of brains and entrails—they had "fairly copped it."

One just had to be frivolous and irreverent: to invent ridiculous names for shocking things, and resolutely (and it soon became naturally and unthinkingly) to refuse to dwell upon the pity and the horror. Once, in my clumsy way, I was expressing to a very brave man my admiration of his imperturbable coolness and cheerfulness under circumstances of fearful danger. "If I allowed myself to think," he said, "I should go mad."

For the glory of war is departed. Except in the jealously-guarded hearts of those brave men, the panoply and the pageant, the colour and the splendour of battle, are gone. It

is become a foul, subterranean, mechanical, chemical business, wherein men die deaths and live through scenes un-

dreamt of by other generations.

Perhaps it was because the French are a more naturally military nation than we are, or because this particular war was a more passionate and vivid thing to them than it could be to us, that they seemed so strangely more serious, more punctilious, more in character, so to speak, than we. wore their medals on their service dress, for instance. has been noted, and I think correctly, that in face of one another we and our Allies appeared to have exchanged our traditional national characteristics. They were noticeably grave and reserved, and we must have seemed incomprehensibly frivolous and insouciant. Probably in each case the same sort of stress produced the same sort of effect, but differently expressed: just as heat will dilate one substance and contract another. Yet our discipline was as good as theirs, and in many respects I am inclined to think that it was even more exacting.

Sometimes one would allow oneself the luxury of reflection, and then one found oneself struggling with a sense of the unreality and incongruity of one's surroundings. I can see now, lying in a group, within easy sight and hearing of the unsleeping activity of the war, a miner, a "muslin finisher" (that is what he said he was, though it sounds maddish to me), a bookmaker, a waiter, a grocer (Junior Baillie in his own Burgh), a tramway conductor, a gasfitter, a teetotaller (he took the rum ration "medicinally"), and a pawnbroker; men to whom, yesterday, the idea of war or of soldiering in any form whatsoever was as alien and as unthought of as the hope of a dukedom or of a ride on a hippogriff: but who to-day were, miraculously, soldiers, fighting soldiers, with the looks and the language, the thoughts, the habits, and the experiences of veterans. They were at war-bloody war-such as, perhaps, they had remotely heard of in their schooldays, but had never, even as remotely, dreamt of ever seeing, much less of sharing in. Most, I suppose, had been accustomed to the comforts of a decent home: to furnished rooms, beds, warmth and dryness, space at least to turn round in. they were sleeping in ditches, in open fields, in holes under banks, on the dirty flags of ruined cottages: eating, from one Protean tin vessel, food cooked by themselves as they squatted on their heels over an amateur fire of sticks: going for days

ısi-

un-

lly

ıld

ore

ley It

ne

oly

n-

he

T-

nd rs,

en

n,

n-W,

)-

is -

a

1,

-

ſ

s

t

1

on end without a change of clothing, in the wet, the all-pervading mud, and the vermin. Sons, for the most part, of crowded and mephitic cities, they sat about, or lay and slept, wet to the skin and exposed to murderous winds, without any consequences of rheumatism, pleurisy, or consumption. In spite of drastic prohibitions and penalties, they brewed tea and shaved and washed with the putrid water that creamed in the surrounding shellholes, without dying horribly from They are quantities of flesh-meat, drank strong tea, and smoked cheap cigarettes to excess without in the least affecting their digestions or any other detail of their organisms. As in their behaviour and discipline and in their achievements on the battle-field they had falsified all the pronouncements and predictions of sociologists and military theorists, so in their daily lives they refuted all the proved and tested theses of dieticians and sanitary doctrinaires.

I can think of no way to account for it unless we are to conclude that civilization has, after all, done more to complicate than to improve the life of man; and that the illation from test-tube to human *compositum* is incomplete without some unacknowledged factor which nature has so far successfully kept hidden from us.

One used to wonder what effect this enforced sojourn in a foreign land would have upon the future lives of our men. But for the war the immense majority of them would never have left, or have thought of leaving, their native country. As it is, nearly the whole adult male population of Great Britain, up to early middle age, has now been across the Channel, and has lived in close contact with peoples of alien speech and manners. Is this an experience which will be packed away, unassimilated, in the recesses of minds once more entirely engaged with the old interests and occupations? Or will it act as a broadening and refining influence upon them, trimming their insularity of those excesses which are at once the delight and the mockery of foreigners? so certainly should, that one feels certain that it will not. For many, at any rate, one result has been only to confirm them in what Dickens so happily describes as the "unshakable confidence that English is somehow the mother-tongue of the whole world, only the people are too stupid to know it."

One was frequently the bewildered witness of protracted, and apparently satisfactory, dialogues carried on between men whose already somewhat imperfect mastery of their own (and only) language was often further complicated by a powerful Glasgow accent, and villagers whose knowledge of English was limited to such blind alleys of conversation as "all right,"

"oh yes," or "good-night."

Some sort of elementary lingua tranca must have been established, and nimble French wits would have been competent to interpret the nods and winks which supplied its deficiencies. Even so, it was with an ever fresh astonishment, bordering on stupefaction, that one watched the progress and successful conclusion of intricate bargainings relative to the purchase of eggs and butter or the washing of shirts and handkerchiefs. Some men, of course, acquired a sufficient smattering of French for ordinary purposes. But others seemed to possess a kind of hypnotic power of conveying their untranslated meaning by sheer force to the brains of their auditors. As, for instance, a batman who in my presence entered the kitchen of a farmhouse and without further preface, said simply and with great firmness: "Gie me a jug," which he pronounced "joog." Madame rose at once, and as if in a trance, reached him one down from the dresser behind her. Who knows whether on one side the anxiety to understand, and on the other the determination to be understood, may not between them have generated a telepathic current which conveyed intelligence in some manner subtler than speech?

More surprising still, in another way, was the fact that the Army succeeded in imposing much of its own jargon of broken French on the natives of the country. A curé once told me with great relish how he had heard his own people, quite seriously and not by way of quotation, using among themselves the expressions "no bon," "napoo," and "fineesh," which represented almost the entire French vocabulary of

the average British soldier.

R. H. J. STEUART.

## THE PROSPECTS OF CLASSICAL EDUCATION

ul sh

n 1-

ts

1-

)-

zs

d

ıt

1-

15

y

ıt

e

at

n

e

0

-

r

e

f

e

3

f

HE publication of the Report of the Prime Minister's Committee on Classical Education in the United Kingdom, even if it had no other significance, will certainly mark an epoch in pedagogic controversy. No longer will it be possible to maintain that in this country the ancient learning occupies a position of unfair privilege, or that even in any single department of our complex educational system the classical tradition continues to reign supreme. We think it will be recognized as the great merit of the Report that it treats of the position of the Classics, not as an isolated problem, but merely as an integral and vital element in a very comprehensive system of mind-formation.

We are travelling fast; and are now far from the standpoint which regarded the training of our youth as something easy and obvious. Our good-natured forbears perhaps hardly realized what a system of national education may import: anyhow, we dare not now take for granted that our methods are right merely because they are ours. The most bigoted classicist to-day would hardly deny that he may learn something from the votaries of other branches than his own. We venture to hope that the Report will make it clear to the most casual reader that its authors were not wholly selfhypnotized and that they have made at least an honest effort to keep clear of the shibboleths of a now distant period.

Those who can, like the writer, look back sixty years know how vastly the aims, the needs, and the possibilities of education are changed from those of the epoch they can well remember. The changes have been upon the whole gradual and therefore the more sure; but sometimes they have been startling in their suddenness, and yet not the less far-reaching. National upheaval has in recent days not merely accelerated change, but owing to the inevitable strain of an unlooked-for struggle we all felt the sting of feverish anxiety for the future of the State. National ideals got blurred through national shell-shock: a disposition to attempt novel and unsound experiments was temporarily experienced. What told in favour of the deliberations of the Committee was that

it had been summoned at a moment of returning calm. In the atmosphere of hard-earned peace conditions it became easy to review the situation temperately and hopefully. Without being over-sanguine the tone of the Report is undoubtedly encouraging. Difficulties are stated, many facts of an adverse nature are recognized, but it is made plain that, so far from despairing of the future of classical education, the Committee found numerous motives for confidence in the trend of national experience and thought. Moral earthquakes, like physical, leave ugly fissures. Revolution within and war without have cruelly strained education, and have sometimes obscured important issues. But movement is better than stagnation, and the faith of humanists is something deeper than a new-fangled hobby.

The Committee have been wise not merely in moderating the claims they advance, and in basing them upon arguments which everyone can understand, but in laying emphasis upon the support which we now derive from the advocates of other sorts of humanistic and scientific education. It so happened that at an earlier period when something near to panic had invaded the minds of men, Committees had been formed with a view to the development of the modern side (so-called) of education. It appeared at first as though these movements would prove dangerous and perhaps disastrous to Classics. But in course of time any such tendency was a good deal modified: and a strong reaction set in against the absurdity of destroying one branch of mind-training in order to promote others. Those who have watched events closely are aware that at the present moment there is far more solidarity between different types of educationists than has existed at any previous time. It is this basic fact which makes one feel that the worst of the crisis has already passed, and that in the near future the pendulum will swing strongly enough to bring back a position of security with a certain dignity to the older humanism-without even tempting its advocates to think of regaining that kind of supremacy which was in fact a relic of mediæval times.

We had therefore better now quote the words of the Committee, which define its attitude towards those who seemed not so long ago to threaten almost the existence of that older mental discipline of the English mind:

We had the advantage of hearing evidence from representatives of the English, Historical, and Modern Language Associa-

tions, from the Associations of Science Masters and of Science Teachers, from the Geographical Association, and from the Chairman and some members of the Departmental Committee on the Teaching of English. It is hardly a matter of surprise that the position which we claim for Classics among the humane studies should be freely recognized by representatives of other branches of the humanities. But experts in Science and Mathematics have combined with experts in Modern History, Geography, English and Modern Languages to assure us of the value that in different degrees they all attach in the interest of their own subjects to a classical element in education. They do not all use the same terms, and some of them indicate a difference of opinion within their Associations even on points which may be considered as fundamental. But, speaking generally, they all recognize that Latin at least provides an incomparable discipline for modern linguistic studies; that historical problems, including those arising out of physical environment, can only be studied properly in relation to their origins which lie in a remote past-a conception which history owes largely to biological science; and that premature and narrow specialization in science and mathematics defeats its own object,1 Many of them, we believe, would go further, and agree that no educated citizen of the British Empire can afford to ignore the example of the Romans in uniting in a contented and prosperous commonwealth nations differing widely in race, language and culture, or that of the Greeks, with whom originated all our modern forms of poetry, history and philosophy, the conception of political freedom and of a self-governing democracy, and even the beginnings of physical science. Indeed, it is remarkable that some of our scientific witnesses were more emphatic on the value of a preliminary training in Classics for the student of science than were other witnesses on their value for English and Modern Languages. The latter, no doubt, laid less stress on the matter, because they took for granted that a knowledge of Greek and Latin literature was of great value to students of any modern European literature whatsoever.

The real strength of Classical Humanism lies in its intimate association with all subjects of learning. In spite of all the prejudices, well-founded or ill-founded, that exists in the public mind against classical education, people still instinctively feel that one who has not had any of it is uneducated or at least under-educated. Probably it is this deep-rooted conviction which has in the past been a source of irritation, or even exasperation, to our adversaries. And we must beware. The respect which a knowledge of the Classics

n

e

ly

1-

ır

1-

of

e

ır

es

n

er

g

ts

n

er

d

d

h

1)

-

3-

d

ie

er

ly

re

15

h

l,

y

n

ts

h

1-

d

r

1-

1-

<sup>&#</sup>x27; The italics are ours.

enjoyed among the multitude was undoubtedly enhanced by the feeling that it was something "respectable." Now to-day it is possible to be too respectable. The silent growth of the under-dog makes it sometimes uncomfortable for the uppermost beast. There is a saying that even the worm will turn, and where there are so many millions of worms their

turning becomes notable.

Of course the dynamic centre in national education is not where it was, even in the mid-Victorian epoch. If the defenders of Humanism failed to realize this, not all the arguments in the world would save them from failure and ultimate extinction. Hence we advise those who would appraise this Report at its true value to attend to what it has to say about education on its popular side, education in the newer Stateaided schools and in the modern universities and other local centres of higher education. If we are going to identify the cause of Classics with the ancient and more aristocratic homes of learning-if we are to measure the stature of English Humanism merely by Eton and Harrow sixth-form tape-lines. or even by Tripos and Moderations lists at Cambridge and Oxford, the outlook might appear to be depressing enough. Yet we may say that much evidence was submitted to the Committee regarding the public schools and older universities which, if its true significance was grasped, would hearten those who have perhaps been too ready to apply to classical education a well-worn adage about "lost causes and impossible loyalties." The struggle has been keen, but it has also had good effects. At the Cambridge meeting of the Classical Association, a breath of rumour was wafted suggesting hopes of a classical revival at a certain school which had been thought to be lost indeed.

But all this is beside the mark, unless it is taken in conjunction with more fundamental realities. judging of what for want of a better word I must call democratic education, we must remember its origin and history. The local universities and the newer secondary school system sprang from an impulse that was mainly, if not wholly, materialistic and utilitarian. No one ever dreamed at the beginning of founding schools and colleges in which Classical Humanism would find a congenial soil. Yet, as in America, so in Great Britain, the tendency has been constant and strong to progress from science and technology to humane study, from elementary and badlyb

n

SI

tl

tł

ir

H

Ir

in

equipped teaching of history and literature, art and archæology, poetry and philology, to a more thorough grasp of all these subjects. First in London, Manchester and Liverpool, later in nearly all the greater centres of population, homes of research and enlightenment have been springing up, in which people demand and will ultimately obtain the best and most vital knowledge. Modern Humanism leads the way, but it brings after it, as by an inevitable law, a yearning to probe the deepest problems of life and to reach the ultimate sources of learning.

What is true of the universities is equally true of the modern secondary school system. If there were no other reason, the fact that the modern universities mainly draw their students from local schools would ensure that they must try to make them keep pace with their own upward movement. Or to put the case more truly there would be no change from technology to humanism in the universities were not the students drawn from schools whose atmosphere was really favourable to idealism. In estimating all this progress we must always regard not the points of altitude gained so much as the rate of ascension, provided it be steady and constant. To illustrate the way in which the popular mind is now beginning to regard education we may again quote from the Report on the evidence supplied by the Labour Party regarding their view of classical teaching in State-aided schools:

If the accredited representatives of all branches of learning have reached an agreement on the importance of providing opportunity for adeqate instruction in Latin and Greek for every boy and girl who is qualified to profit by them, it is not less remarkable that this point of view is strongly held by accredited representatives of the Labour Party. Their witnesses told us that the Labour Party was seriously concerned with the fact that in industrial districts education is too much limited to utilitarian subjects; that there is lack of opportunity for children of the working classes to get a classical education, by which many of them are well suited to benefit; and that it is therefore important that in each district one or more Secondary Schools should be in a position to provide it. They look forward, in fact, to the provision of schools which would do for the workers what Eton, Harrow and Winchester have done for other classes in the past. In particular they realize that, if Labour is to become a governing power in the country, the average worker must attain a wider outlook on the problems with which the country will be faced,

1

1

e

and that this will best be given by the study of the Classics. They would favour the teaching of Latin and Ancient History in the Continuation Schools and Adult Classes, wherever there was a demand for it.

The same view was maintained by Mr. Mansbridge at a deputation to the Minister of Education, who states that:

It is not too much to say that there are to-day working people in all parts of the country who associate the name of Greece with the cause of humanism and who eagerly seize every opportunity of extending their acquaintance with classical civilization; and this in spite of deep-rooted prejudice against a nation which had such a sharp division of the classes. All this will have its influence in shaping the form of education which working people desire for their children, and will in time produce a widespread, if not intense, demand for the study of the classical languages.

The Report, however, proceeds to remark that it would probably be overstating the case to say that there is at the present moment a keen interest in Greek subjects as such, apart from the light that they throw on the problems of government and from a widespread feeling that a knowledge of Greek has been and still is denied to all but the children of the wealthier classes. But a society inspired by so lofty an educational ideal as that of the Workers' Educational Association will inevitably come to include some further teaching of Greek history and thought within its immediate practical aims, even though the claims of other subjects are exerting at the moment the greater pressure.

The Committee were far from judging that the position of Latin and Greek in secondary schools for boys, and still less for girls, has reached a satisfactory standard. A great deal of its labour has been directed to the problem for providing increased facilities for such children as have the requisite tastes and aptitudes to carry the study of both languages to the highest point which they are qualified to attain. That such facilities ought to be provided is now so generally admitted that we believe they will be. It is not for us to state whether the upward tendency is sufficiently rapid, or how long it will take at the present rate before a satisfactory position is reached. We merely point out that the whole question is dynamic and not static, that is, in viewing the prospects of classical education on a broad and national scale, we must

view not merely present facts and statistics (which may be often very bad), but must try to estimate the real tendency of educational currents, the deeper drifts of public opinion, and above all, the efforts that are being made to improve the situation and the hidden forces of which those efforts are the manifestation.

re

a

le

ce

0-

4-

n

11

ce

al

d

ie

h,

f

re

n

ty

al

er

te

re

n

11

at

)-

i-

es

at

1-

te

g

n

n

ts

st

Unreasoning optimism would be foolish, but of a certainty there are no reasons for despair. Much ground has been lost, but not merely is resistance stiffening, but already new ground is being gained. Above all, at long last, the classical profession is beginning to learn the lessons of its own past errors.

Great harm has been done by those who, though they would regret the disappearance of classical education, often speak as though it must be taken as a foregone conclusion. No class has been more guilty of apathy and indifference than Churchmen, speaking generally, without distinction of creed and organization. No interest in life would be more hopelessly wrecked by the final elimination of classical education from our school-system than that of Christian faith of every shade and colour. It is not merely a question of the original tongue in which the Gospels were written, of the Fathers, and indeed of Christian literature as a whole, of the languages of the sacred Liturgy, and of all scholastic learning-it is something far more fundamental. Where are vocations to the ranks of the clergy of all the Churches to be found except among those students who have had at least a modicum of classical education? If our boys are to be brought up on physics and chemistry and those branches of study which are supposed to be "practical" and "up-to-date" in a superficial sense—is it seriously supposed that their minds will turn towards sacred learning and the propagation of Christian doctrines and standards of conduct? It may be that theological training could be simplified like other forms of humanistic study—we do not argue that here, because we are considering a more fundamental problem than anything relating to methods of study. Our position is that Christianity in the mind and heart must stand or fall with an ideal in education quite different from that which is usually maintained by the adversaries of Latin and Greek education. They roundly state that it is a question of bread and butter. Well, we don't say it isn't. We don't agree with those who would keep out of our minds all bread and butter questions. What

I

I

a

y

v

a

i

i

h

h

(

af

P

S

a

a

a

i

n

A

S

g

t

t

P

n

e

a

a

11

a

V

we say is, if you are going to recognize nothing else but money-making as a reason for education, you will not get much else out of life, and certainly you will not get vocations to the Christian ministry. As a Catholic, writing mainly for Catholic readers, I ask my co-religionists, and especially those who are most responsible for Catholic policy, whether we have done all that ought to be done, all that could be done, to form a more healthy public opinion than is sometimes found among educationists on this topic? It is a question of humane education, but it is ultimately religion that is at stake. The two things have always been closely connected, and they are not going to be more separate in the future than history proves them to have been in the past.

On this subject the Report recommends that the authorities of Theological Colleges of all Churches should use their influence to encourage the teaching of Classics, especially in the secondary schools; and that ability to read the New Testament in the original should, when possible, be required of entrants to Theological Colleges. These recommendations hardly will be thought to err upon the side of exaggeration.

So much for the clergy.

Now let us address a final word to teachers of Classics and school authorities. Do let us clear our minds. of breath has been wasted and printing-ink misused in the effort to convince people that we know better than they do what they want. We cannot fool all the people all the time. Education cannot be humane if it is not human, that is, if it does not carry with it an appeal to the heart. Old-fashioned, crabbed, obstinate conservatives, who make no real effort to probe the needs of contemporary human beings, too selfsatisfied to change their methods or enlarge their outlook,when these men undertake to defend Classics they merely draw down ridicule and contempt upon the cause they so mistakenly champion. Perhaps we must wait till they die off, but they really do harm with the best intentions in the world. Let them know that there is only one way to save classical learning in England and Scotland, Wales and Ireland, as in any country under the sun. We have got to convince our people not merely that there is bread and butter in classical education (and as a matter of fact the demand for good classical teachers is certain to be in excess of the supply), but that there is something else, namely, interest to the mind and nourishment to the soul. We have to get them to see

ıt

et

13

10

e

2,

S

f

3,

y

y

:5

-

e

-

f

S

l.

d

t

e

0

t

0

y

S

9

and to taste. They often love science and history and even modern linguistic study, not for its emoluments, but for itself. How often did we make school-children hate their study of Latin and of Greek? They wanted bread and we gave them a stone. Here is the kernel of the whole problem. Reform your psychology. If you want to teach anything-no matter what-the first essential is, not the smack on the head, but the entrance into the heart. Be sure that you are giving something the learner wants to get. With this you can do all-without it you can do nothing. Don't spare yourself in making your discipline human, making it attractive, making it intelligible. Use all methods and be wedded to none. Above all, remember that a human child uses his eyes and his hands before he uses his brain. He is imaginative before he is logical. If it is true that Latin is more logical than Greek (I do not know that it really is), be all the more careful about how you deal with Latin. If the Report be read carefully there will be found running through it a desire to emphasize this psychological principle, not merely as regards students of Classics in the narrow sense, but all who are in any sense within reach of classical influences. For instance, at the outset of the recommendations, it is proposed that among the measures most demanded in the present exigency is the effort to bring those (including adults) who are and must for good reason or of necessity remain ignorant of the classical languages into some contact with the classical spirit. And when the Report comes to deal with methods of teaching, it puts in the forefront the proposal that "great stress should be laid on the subject-matter and the historical background of the texts read, though not to the prejudice of exact training in the language." And in the same spirit it goes on to suggest that "the opportunity should be taken, wherever possible, of giving the pupils some acquaintance with the main results of archæological discovery; and that to this end (i) it is desirable that a member of the staff should have a competent knowledge of the subject; (ii) school libraries and museums should be suitably equipped; (iii) encouragement should be given to visits to museums, Roman sites, etc.; (iv) there should be organized co-operation between schools and education and museum authorities."

All this is to the good, and if it be objected by the profane, "Why was not this programme undertaken long ago?" we can only faintly whisper: "Better late than never."

### INTER MAGNALIA DEI

N the Highlands of Scotland is a Strath, or valley, running from east to west and closed to the north by a barrier of rugged hills and volcanic rocks. On these hills are purple patches of heather and green patches of bracken and of grasses, while here and there little woods of birch and of fir scramble up the slope. High and alone above the crags is a silver birch, the tree that grows at greater heights than all other trees, and on sunny days pieces of quartz sparkle in the rocks. Beyond, and hidden by this barrier, is an inland loch, very long, very narrow, and very deep, and from its further shore rises the steep side of a great mountain crowned by a naked precipice. Down the Strath runs a river and a winding road, and to the south are rising moors, glens, and mountains where the mists linger. these mountains and under the clouds is a wild country where in late autumn the glens are shaken by the roaring of stags, and there have I found a great stone, and on the top, as on a savage altar, the skin and bones of a beast picked clean by eagles.

By the banks of the river are narrow woods of birch, pine, fir, sloes, and hazel trees, and towards the west the lower hills are covered by small forests of pine, giving shelter to the roe-deer. The water of the river and of the burns that feed it is peaty, but in the woods are many springs clear as crystal. Up and down the valley are houses of farms and crofts, a mile or more apart, and beside each is a field or two of corn and a small garden. The little gardens are flanked by rowan trees which keep away certain evil things that dwell in the mountains. At either end of the Strath are larger houses or "shooting-boxes," and to these in August there come rich

t

F

n

S

la

m

W

th

men who carry guns.

On calm days blue smoke from peat-fires in the little houses rises in the still air, and the silence of the mountains is broken by running water and now and then by the bleating of sheep, the crowing of a cock in a distant farm, the sharp, startled cry of the grouse, "goo-back, goo-back," or by the wail of a curlew. At the western end of the Strath the road crosses a burn, and to the left is a little Catholic church at the back of a meadow under the moor.

The place of which I have written has a curious name, and to you, dear readers, who are all poor, honest, upright,

and discreet, and amongst whom there is not, I will warrant, a single man, woman, or child who would desecrate this or any other landscape, to you, I say, dear people, even to you the name of this place will not be revealed. It is not my wish that you should go there.

A mile away from the little Catholic church is the "Auld Kirk," or Church of Scotland, as established by law, and you must never confuse the members of this church with Episcopalians, who are in Scotland interlopers and dissenters. In the Auld Kirk the Rev. Mr. Cruickshanks often preaches against things that are abhorrent to Catholic and to Protestant alike-such things as the payment of money for the remission of sin, the granting of indulgences to enable evildoers to continue in a career of crime, and the worship of images,-but when he is preaching on these and on kindred topics, both the Rev. Mr. Cruickshanks and his congregation vainly imagine that he is preaching against the Catholic This is more the pity, because fifty miles away is a colleague of his own Church, and this colleague uses the Roman Missal during public worship, making but a slight alteration, whereby in place of names of saints he refers to the servants of God.

There is also the United Free Church, whose members believe in the principle of establishment but not in the principle of State control. The minister of this church, the Rev. Mr. Stewart, was in the eyes of many suspect of a tendency to stray from the narrow path of Calvin, and these suspicions were not altogether unfounded, for in public and in private speech he had been known to give utterance to the view that both Catholics and Protestants were fellow-Christians. Far be it from me to suggest that in these enlightened days the Rev. Mr. Stewart could be truthfully described as a man who was broad-minded in all things. On the contrary, although from no fault of his own, Mr. Stewart lacked the intellectual calibre and the assurance that stamps the great leaders of modern religious thought. At heart he was a man of humble spirit, and once when in the pages of an Anglican journal, The Moderate Churchman, he read a eulogy of Canon Cole's latest and most brilliant attack on the Incarnation, the poor man was shocked to the verge of nausea, and such was his weakness that he consigned this valued periodical to the fire.

At the eastern end of the Strath is the Free Church, believing neither in establishment nor in State control, and here the Rev. Donald McGroanach preaches on Predestination and on Hell with such knowledge and conviction as quails the stoutest hearts. He it was who said of the heathen: "Oh, my friends, it's awful to think what will happen to the Heathen, the poor benighted Heathen. But I hope He'll give them a chance! I'm sure He will. Yes, I'm sure He will." Of the Seceders I say little. In these parts they have no regular meeting-place, and, moreover, I have forgotten the principles on which they differ from their neighbours: but concerning the Blessed Trinity the teaching of all these Churches is orthodox. Moreover, all these Churches are in general more friendly towards the Catholic Church than they are towards each other.

1

I

(

t

0

W

V

r

n

W

y

te

V

V

is

a

w

W

weth

as an

m

fis

At six o'clock on the Sunday evening of which I write, the Sacrament of Confirmation was to be administered in the Catholic church, and this was known to all in the Strath. Early that morning James McLean, generally known as Craigroy, this being the name of the croft on which he lived, had seen a barefooted boy on the road carrying a basket and a jug to the priest's house. Later in the day Craigroy passed the news to his neighbour, McTavish: "Yon priest does well out o' his people. This morning there waas a laddie carryin' butter an' cream to his house." "Aye, mann, he does well, an' I'm thinkin' there'll be a grand lot o' pennies the day out o' the confessions." "Indeed, there wull that," said Craig-

roy as he passed on to the Kirk.

Before I speak further of this man Craigroy I would have a word in your ear, my little Philologer, because you are in grave error in saying that Craigroy means King's Stone. It is a Gaelic word meaning the Red Rock. You did not know that, and in future you will be more careful. I accept your apology. Let us proceed. Now Craigroy was a man of over sixty, a retired sheep-farmer, who lived in a fair-sized house on a small croft. The income from his savings amounted to many hundred pounds a year, but he and his wife, twenty years younger and childless, for they had married late, worked the small croft between them; and they kept no servant, neither man nor maid. He was an honest, albeit an overthrifty man, and every day he read a chapter from the Bible, and every night he prayed aloud to God. Nay more, he was a kindly man, and no tramp or tinker passing through the long Strath but called at his house, where there was food for every one of them, and also shelter in his well-tiled barn.

As the day sped on, a lesser Popish scandal was unearthed by Miss McCracken, who kept the little shop. She was a ne

h,

ne 'll

le

ey

r-

nof

es

h

e,

ne h.

y-

d

a

11

n' n'

ut

7-

re.

in It

W

ar er

se

d

y

t,

-

e,

e

h

d.

a

member of the Free Church, and, to use the local idiom, she attended the Rev. Donald McGroanach. Unmarried and of middle age, Miss McCracken was of a buxom, kindly, and motherly appearance, and although somewhat slow in speech and gesture, she had remarkable skill in the art of ferreting, Miss McCracken made this matter known, even to one who was a stranger in the Strath. "I'm hearin' that the priest is hevin' the doctor to tea, to meet the Bushop. Our Munister wouldn't dare to do a thing like that. He wouldn't be allowed." "But who would stop him?" "Och, there's nobody to stop him. We've no rules in our Church, and must act according to our consciences. His conscience wouldn't permit him to do a thing like that on the Sabbath day. Indeed, no." All these names are fictitious, but all that I have written here is true.

Towards six o'clock small groups of people, numbering in all about fifty, were gathered together in the meadow beside the Catholic church. A few horse vehicles were unhitched on the grass, and by the roadside stood three motor-cars. Men outnumbered women, and there were fifteen children, all wearing their best boots and clothes, the little girls being veiled and dressed in white. One or two older boys were running around barefooted, and in that country during summer a barefooted child is a sign, not of poverty but of health. There was also one elderly woman dressed and veiled in somewhat faded white. As I tell you the story of this woman you will all pay great attention, especially those of you who were born of Catholic parents. It is a very simple story to tell, but very difficult to be understood, for it concerns a Wind that bloweth where It listeth. This woman was a convert, and her brother is an Elder in the Free Church. That At the door of the Catholic church a boy is ringing a hand-bell, and it is time to enter.

On the wooden altar was a white cloth bearing the woven words Ecce Panem Angelorum, on either side was a statue of Our Lady and of St. Joseph, and around the whitewashed walls were framed Stations of the Cross. The features of the worshippers were rough cast, but the men had rosy faces and the women quiet eyes. In expression they looked serious, as do those who win their bread by tilling an unfertile soil, and who think deeply because they are very near to the three mysteries of life—he was born; he begat children; he died. Their features recalled another scene, and I remembered a fishing village on the Breton coast where once I heard Mass

amidst men and women, more gaily dressed, but of the same faith, race, and mother-tongue. Here in the Highlands was that race and mother-tongue, here in this Church were a few who had held to the Faith of Europe, and kneeling among them was a little boy of ten who one day will bear a name already entwined in the history of Scotland and of France.

The Bishop was a man of middle age and height, with even features and humorous eyes. Vested in surplice, stole, white cope, and mitre, and carrying the pastoral staff, he was the shepherd of tradition, but there was in his voice a tone of authority and in his words a finality, as is heard from those who speak to men before battle. He was a militant Bishop, and he spoke of an army and of a war. Recruits were enlisted, and once enlisted were given strength to be brave. The food for this army was unlimited, and an ambulance service restored the wounded. For moments of great danger, such as comes to the souls of men in the hour of death, reserves were held in readiness. There were officers to lead, and gaps in the ranks to be filled. The war of which he spoke was on the earth, but was not of this world, for it was a war between God and the Devil. All men born must fight on one side or on the other, and the reward to those who fought for God was Heaven. It was ever a hard fight, and if anyone in a wild moment thought that Heaven was easy of entry they would soon discover their mistake. In this way he spoke of the Seven Sacraments, as did a great saint fifteen hundred years ago, and then was administered that which begins-Signo te signo crucis.

There are some minds who, in little churches, are most moved by the grandeur of Infinite Majesty. As I came away I was very grateful for that little church at the back of the meadow, under the moor and beside the burn. And I thought of the far-reaching Diocese, of small groups of people scattered over mountains and glens, of priests who make great journeys, and of the long winter when this land is changed into a mountainous sea of silent snow. It is a lonely life for a priest, and a hard life as he grows old. There are times when he must recall those crowded hours of thought in the great colleges of Europe, whence he came to hold an outpost far north and watched by eyes not friendly: and we forget to pray for priests that are lonely. Of all these things did I think, crossing the moor, and in my heart there was anger against those who robbed Scotland of the Faith.

HALLIDAY SUTHERLAND.

### THE ROMANCE OF A NEW MISSION

ame was few

ong

ven

hite

the

of

ose

OP,

en-

ve.

nce

er,

read,

he

725

ght ho

nd

LSY

his

nt

at

ost

ay

he ht

at

ed

fe

es

ne st

et

I

er

DD though it may seem, there are people who travel into Kent by the Great South Eastern and Chatham Railway. Odder still, there are those who dismount at a station called Fawkham. Should you persuade yourself to do both of these two things, do not for a moment suppose that you would find yourself at Fawkham. By no manner of means. You are at Longfield. Fawkham exists, but I have never made sure where. As for Longfield, it has a grocer's where you buy tobacco, but I do not know much else about it. Anyhow, you do not stay there. You inquire for Hartley, and if you go there in the proper season, you climb your hill between amazing fields of grain, and then, apple and cherry orchards. You breathe an exquisite air, and look over a vast country, towards the little hills that just hide London and Gravesend. I have seen that vast sky searched by whirling fans of light, and even in the daytime, the phantom sounds from France brought anguish into the sunshine; but now there are larks, and bees, and the murmur of the fields, and the confused voices of the farms; and at night the sky is untormented. What you are seeking is, The Middle Farm, of which the exact address is, as I hope I have made quite clear, Hartley, Longfield, Fawkham, Kent.

The whole of this district is very ancient. It is a temptation to linger over the Roman remains at Northfleet (the parish in which Hartley lies): there is a special fascination about the heating arrangements of a bath which was discovered there: the system had proved unsatisfactory and improvements had been made. Also there is a lime kiln which proves that Cato's directions in the *De Re Rustica* had set a standard not to be disregarded. But we cannot yield to this.

The Hartley Manor is mentioned in Domesday Book as part of the vast possessions of Odo, Bishop of Bayeux. On his disgrace, the Crown seized it. Then it was given to the family of Montchensey.

This most remarkable clan, which claimed to date from the sixth century, took its name from Monte Canisio in the

Kingdom of Naples. All the earliest records of its history in England-the first belongs, I think, to 1135-are concerned with its religious benefactions. It was settled then in Suffolk and Essex, though Dionsia de Monte Canisio founded a house of "rich" (i.e., endowed) Clares in Cambridge. It was in Henry III.'s reign, during the "regency" of the Earl of Pembroke, that by a marriage with a daughter of that noble, a Montchensey came definitely into importance as lord of Milton, Gravesend. His descendant, William, was one of the leaders of the Barons at the Battle of Lewes, May One tiny record is worth quoting. " May 8, 13, 1264. 1279. William, son of Warin de Monte Kanisio, is pardoned for erecting a gallows, thrown down by the judgment of the King's Court." But pardon did not suffice him. the judgment reversed, and we read, "William is to re-erect his gallows, and to have his gallows." Presumably it was about 1200 that a Montchensey founded the "hospital of St. Mary at Graveshende," and the place was well tended when the estates passed to the Pembrokes, and was a source of health and happiness till Henry VIII.'s reign; in 1700 it was turned into an Inn; in 1780, it was demolished, and a Fort was built on the site. The Manor of Hartley in particular, possessed, it too, by Aymer de Valence, Earl of Pembroke, under Edward I. and II., went to Richard FitzAlan of Arundel under Richard II., and has continued changing hands till our own day.

But throughout this turbulent history a small cottage stood undisturbed on a hill-crest within the Hartley manor, and still stands there, having seen half the life of England. For one end, and the foundations, of the Middle Farm, Hartley, are eleventh century; to this, the sixteenth century added somewhat; and the twentieth has added more. There is some enormously thick stone-work; there are floors tilted at disconcerting angles; there are twisted oaken beams of astounding solidity, the framework of walls, and the support of roofs dangerous to unwary heads. The well still sends up its ancient gifts; and as for its barn—well, no one quite knows its age: I think it saw the Reformation, and it has been thatched by members of the same family, living in the

village, for well over a century.

It was realized by the parish priest of Northfleet that there were Catholics scattered in his outlying hills, and in 1910 he told his people to pray to St. Joseph that it might become

ory

on-

in

led

It

hat

ord

one

Iay

8,

ned

the

got

ect

vas

of led

rce

it

nd

ar-

mlan

ng

od

nd

ey,

ed

is

ed of

ort

ds

ite

he

re

he ne

possible to do something for them. They prayed steadily for two years. In 1913 it occurred to a Catholic lady living in London that she would like to carry out a long cherished wish, and to open a small Catholic church where none existed. The Directory map displayed just such a gap in Kent. was in easy motor-range of London, where she had other She wrote to an agent: "Have you a freehold cottage to dispose of in that locality?" He mentioned the Middle She went down to inspect it, and shuddered when she saw its dilapidation. However, there was the cottage, and there was the great barn, full of mangel-wurzels. She visited priests, and the Bishop. After much negotiation, the purchase was decided. On Sunday, March 16th, the Rector of Northfleet tells his folks their prayers are answered, and announces that a service will be held at Hartley on the next Wednesday, the feast of St. Joseph. Panic. Impossibility. But the history of this mission is that of the achievement of the impossible. Some sort of arrangement was made; charabancs brought the Northfleet folks to a tiny service. April 9, 16, and 23, of 1913, Father F. A. Hoare, the rector, followed this up with three instructions on the Faith, and on April 17th a First Mass was said. Meanwhile building was going forward. The floor of the barn was levelled and then covered with concrete: its open side was closed in; its enormous door, under its porch, was made into the arch of a Mary-shrine, projecting as the porch would have done; tiny windows were opened all round, and the remaining two doors gave access, one private, towards the house, the other, to the road. The sacristy communicates with a cottage, lived in at first by a gardener-sacristan. September 7th to September 14th, Dr. Arendzen preached a mission there. On one night of that mission there were 90 persons present! It is not my intention to give exact statistics of the numbers of Catholics now known to be in the neighbourhood. There are, I will say, less than 100, but by not so very much. Not the majority of these are immigrants. Perhaps thrice the number of those surmised to exist within Mass-distance of Hartley, were actually found Returns to the faith, or to the practice of religion, have not been few. There have been conversions; baptisms too. Catholic life exists, now, in that neighbourhood. Only twice in these eight years has a Sunday Mass been impossible (a priest has to come, ad hoc, from London). From Sept.

r

e:

W

a

D

to

ta

W

ar

er

hi

th

be

oa

th

ch

th

TI

ch

ho

at

Bo

to

Pr

sic

SOI

at

it

COI

flo

gif

boo

of

ing

per

and

21st, when the Bishop of Southwark came, the Oratory of Hartley began its regular existence, and the Blessed Sacrament was reserved. It was begun in memory of Captain Aubrey G. K. Davies-Cooke, Tenth Royal Hussars, and of his sister Kathleen—a name still held in benediction by very many-and it is that readers may offer a brief prayer for them, and for their father, the late Major J. Davies-Cooke, and for their surviving relatives, that I recall these names. A Catholic school-two houses-has been built, (Will it be believed when I say that 64 religious communities were approached in the hope that they would teach there? The war prevented acceptance: the teachers are lay), and a priest's cottage, and other cottages. For lack of space I can no more than allude to a building scheme which was here devised, and submitted to the Government. Had it been carried out, not only the Belgian refugees, who arrived at Hartley in considerable numbers, would have been housed, and have carried on the fruit and gardening and other industries, but a colony of ex-soldiers would have been established, immensely profitable to the men themselves, the countryside, and even the Exchequer. However, the opportunity, like many another, was missed, until building materials and labour became unavailable, when the virtues of the scheme were recognized. A notable refugee was M. Monlaerts, doyen of Dixmude, and his faithful sacristan became for a while the sacristan of Hartley; another priest who has served here was M. Mortier, head of the Scheut Fathers (who are now established in North London); and another whose terrible experience, during the Occupation, it had been to be condemned to be shot, tied to a tree, blindfolded, then unbound, mocked, tied to a tree further on, and so forth, repeatedly. A happier memory is that of troops of little Austrian and Hungarian children, housed hard by in Fairby Grange, and made joyful by the wonted Mass, and the Sacraments, and even, at times, by prayers and sermons in German, in Hartley Oratory. The English congregation were told that in a Catholic Church there could be no thought save of our fraternity-our unity -in Christ, and indeed, thank God, the children of English, Belgian, and erstwhile "enemy" parents have played happily together.

The Oratory is what you first see on your right, as you come up from Fawkham station; and the long low cottage, once the sacristan's, now a small Catholic repository, is at

right angles to it. Then a gate takes you into a grass-laid square with the well in it; the "Farm" itself, and its garage and gardener's cottage, forming an L, all but close in the remaining two sides of the square. It is all deluged with jasmine, and rambler-roses; lilies and delphiniums stand out exquisite in blue and white against the old black wood: further back are orchards, and green paths, a sundial, and great walnut-trees.

But I will only describe, briefly, the chapel. Again and again, visitors, on entering, have spontaneously cried out: "But this is Bethlehem!" "I am so glad," wrote the late Duke of Norfolk, who loved this mission, "you were able to have a midnight Mass. . . The great beams must have taken the mind so forcibly to the stable." Save for the whitewashing of the walls, and the small alteration of one door and the windows I spoke of, the structure is untouched. Those enormous beams, roughly hewn, arch almost at once into the high, sloping roof, and between the irregular wood-work, the thatch is visible. Everything is in keeping, though gifts have been showered on the place. The altar is built of black oaken panels: the very altar-cards are framed in dark oak; the tabernacle-shell, and the throne, are oaken. chasuble, found as a decoration in some drawing-room, is thirteenth century! Others date from Louis XIV. of France. The font is an extremely ancient one, of stone, pathetically chipped and marred when it was thrown out of its original home by the Reformers, had been rescued, and remained at Rotherwas, the Herefordshire home of the Subienski-Bodenhams, till that house was dismantled, and it was given to Hartley. A ciborium cover has a strange history. Protestant officer saw something shining on the ground beside a priest, who lay shot near Ypres: recognizing it as some Catholic object, he saved it, and gave it to a lady at Hartley who had become a Catholic herself: she gave it to the Oratory. It is extraordinary how many gifts have come from Protestants: the altar-rails for example; the floor-matting; a lamp; the cassocks. . . . As to the best gift (you may say) of all, I have to make a confession. In a book called Jock, Jack and the Corporal, I told the story of a poor woman who had no arms, who wrote letters holding her pencil in her mouth, and who sang three songs for a penny, to her visitors. . . . Well, she was a real person, and since she never will see this, I will say that the money

she thus collected, she gave to Hartley, and with it was bought the priedieu placed before Our Lady's statue.

There are other statues in the chapel—the Sacred Heart, St. Joseph, St. Peter, St. Joan of Arc, St. Francis de Sales, St. Anthony; but I will conclude by speaking of Our Lady's.

I

t

te

n

h

u

d

hi

be

W

se

dr

su

kn

At

no

-

wa

eco

Ho

it,

mo

vill

in

par

like

sur

be

mod

It too was rescued from some small second-hand shop. and is Belgian work of the Louis XVI. period. skirt is diapered with fleur-de-lis and roses; but thanks to the conventionalized lilies, no one now fails to see, intertwined upon Our Lady's robes, the Rose and Irish Shamrock. Hartley had not long existed before a member of our corps diplomatique at Rome told the Holy Father about it, and he sent a very special blessing to its god-mother. Soon it began to be observed that, without any dispute, Our Lady answered prayers there with almost incredible directness: thankofferings began to pour in; the statue is surrounded with votive hearts. The Holy Father was again told of the place, and he granted an indulgence of 300 days to all who should visit the Oratory and pray for his intention; and, a little, later, one of 100 days to all who uttered the invocation Our Lady of Hartley, pray for us. England therefore has a new shrine, and Our Lady a new English title, whereby we are officially sanctioned to invoke her. The Pope finally blessed a Rosary, which now hangs from her hand. On May 28, 1921, the indulgences were solemnly proclaimed, a procession of Our Lady came forth from the church, and a banner, representing Our Lady of Hartley, embroidered by the Visitation nuns of Bordeaux, went out into the air sweetened once more, after 300 years, by the sound of the Angelus-bell, "St. Clare."

The tale of Hartley is, we think, impressive. It is a witness to what needs to be done, and what can be done, in our country districts. But two witnesses have always been desirable, for belief's sake. I add then a line or two about a little town, which I will not name, in one of the northernmost and least Catholic of our counties.

In that town, before the war, there was not known to be one Catholic. A year ago, a man and his wife, Catholics, took a little shop there; a convert, a lady, came to nurse her sister; and an ex-private soldier, converted during the war, returned there. The married couple and the soldier ran side-cars, and got to Mass 10 miles away, giving the lady a lift when possible. The soldier then brought a friend

of his to the faith, and four Catholics were discovered on the staff of a neighbouring institution. The soldier then proceeded to persuade a local shop to lend him a room, each Sunday, free of charge, and he and his friend go over to the town and bring back a priest, who, aged and infirm, displays real heroism. The North country is bleak enough at times; and the priest asks no remuneration save his breakfast. The altar is a loan, and the vestments too are lent from Scotland. The local Catholics have given the strictly necessary furniture. Into what may this not grow, and must hope to grow, having the example of Hartley? Catholic visitors will no more avoid the town; one, we know, is now glad to go there.

The thesis is this: In all our big country villages there lie hid a number of lapsed Catholics. They did not mean to lapse: marriage, most likely, took them there; there was no church, no priest could reach or detect them-after all, how can a priest find the possible Catholics in this village or that? He cannot go round with a megaphone; and if they do not search him out, hidden they remain. And search him out they cannot always. We know an ex-soldier, with both legs amputated, whose home is 13 miles from a priest. What is he to do? Such folks, if they do not lapse themselves, are almost certain to grow slack, and to see their children lapse. (And it is just in those places where bigotry Innocent villages know how to hate. known malice absolutely to hunt down the hated papist. . .) At times the thought of these scattered Catholics-I should not be in the least surprised to hear of some 10,000 of them -can torture the imagination. How cater for them? Two ways, on one of which we do but touch, since to suggest an ecclesiastical arrangement of forces might be impertinent. However, we have heard very high authority speak well of it, and France and America have offered a hint.

ì

,

V

e

d

,

-

d

1,

a

n

n

1t

1-

e

s,

se

ne

er

ne

nd

Priests, in certain regions, live in a group. They have motor-bicycles or Ford cars, and take each of them a set of villages, say four. These they visit on Sunday, saying Mass in two, giving Benediction in the next two, using for that a parlour or even outhouse, and "moving up one" next Sunday, like Alice's tea-party. In this way, the Sacraments are assured, and at least the "Church" is accessible and cannot be forgotten, though there is no "church." And it is the modern interpretation of the divine and apostolic "Go."

It is very tiring; but the Apostles were doubtless, at times, fatigued.

But these meteoric, even though regular descents, preclude instruction of converts and even much catechism. Some one else must do that. Who? May I suggest, first and foremost, well-trained ex-clergymen? That is a job; and no distasteful nor undignified a one. They would have to be paid, I know. But I think Catholics would contribute to that, when they would not, and could scarcely be asked to, contribute to a fund for Mr. So-and-so, who, with his wife, cannot become a Catholic without having to face the certain risk of starvation. It is easy and true to say: The Faith is worth it. But we should not like to have to say it. We have said it, and asked of others a heroism which was never asked of us. May this suggestion be worked out.

Second, all our "educated" laity ought to be able to catechize. I mean, mentally able. They may not have time or strength or adaptability. But I feel they ought to be taught their religion so as to be able, and want, to teach it. The Church is Apostolic not only because she descends from the Apostles, but because she is sent to be one vast Apostle. She is apostolic, thus, all through; each of her members ought to have the potentiality of exercising the apostolic function. Boys and girls who have passed through our schools, and certainly those who have also had a university education, ought to be able and ready to do that work. And all wealthier houses, and "motor-car" folks, ought to desire to be a focus. To radiate. To influence. "Are we our brother's keeper?" Most certainly. And "inasmuch as ye did it not . . . "

C. C. MARTINDALE.

li it

# THE VISIBLE UNITY OF THE CHURCH

es,

reme

nd nd

to

ute

to.

fe,

ain

ith

we

ced

te-

or

ghl

he

the

She

to

oys

nly

be

es,

To

r?"

Anglican communions form one Visible Church, because, as they affirm, all three are of Apostolical descent. Some of these Anglicans, who apparently do not regard Visible Unity as a necessary Note of the Visible Church, affirm that this Note is in abeyance by reason of the obvious fact that the three communions are outwardly divided. Others, on the contrary, contend that Episcopacy, Sacraments, Eucharistic worship, common, as they affirm, to the three, are the outward and visible bonds of that inward and invisible unity of which the Holy Ghost is the life and the essence; and that Visible Unity therefore, by reason of these visible signs, still subsists between them despite breaches of communion and government.

This latter notion was advanced by the present writer, when an Anglican, in a correspondence graciously accorded him by Cardinal Newman. What was the Cardinal's reply? "Do you call England and Prussia one visible body politic because both are monarchies, both have aristocracies, both have courts of justice, both have Universities, both have Churches, and both profess the Protestant Religion?" In a former letter he had written: "It is as unmeaning to say that the Roman communion and the Anglican form that One Church, as to say that England and the United States of America form one civil polity." His Anglican correspondent did not at that time see the point. Neither, indeed, did Newman himself perceive it in his Anglican days, since he tells us in his Apologia1 that he then thought that "the unity of the Church lay, not in its being a polity, but in its being a family, a race, coming down by apostolical descent from its first founders and bishops." Later on, however, in his Development of Christian Doctrine,3 he speaks of the Catholic Church as being "one kingdom or civitas 'at unity with itself," and in relation to the Anglican misconception he asks:

<sup>&</sup>lt;sup>1</sup> P. 107. <sup>2</sup> P. 265.

who will in seriousness maintain that relationship, or that sameness of structure, makes two bodies one? England and Prussia are both of them monarchies; are they therefore one kingdom? England and the United States are from one stock; can they therefore be called one state? England and Ireland are peopled by different races; yet are they not one kingdom still? If unity lies in the Apostolical succession, an act of schism is from the nature of the case impossible; for as no one can reverse his parentage, so no Church can undo the fact that its clergy have come by lineal descent from the Apostles. Either there is no such sin as schism, or unity does not lie in the Episcopal form or in the Episcopal ordination.

And shortly after his reception into the Catholic Church, he wrote to his then Anglican friend, Henry Wilberforce, in a letter dated June 25, 1846:

The Gospel of Christ is "a substantive message from above, guarded and preserved in a visible polity," is the Cardinal's apt definition. "This gospel of the kingdom shall be preached in the whole world for a testimony to all nations," declared our Lord. And when He delivered to Peter the keys of the kingdom, He did so with the promise, "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it." His Church, therefore, is a visible kingdom at unity with itself and coextensive with all nations, preserved by His promise against the disintegrating forces of Satan and the world, and by His own Abiding Presence "all days, even to the consummation

<sup>1</sup> Cf, Wilfrid Ward's Life of Newman, Vol. I. p. 129.

ie-

m?

ev:

ed

ity

he

nis

ve

no

rm

h,

in

he

ed

118

ne

m

or

on

on

a

ls,

rt

is

ay

e,

's

ne

u

d

h,

st

is

n

of the world." Therefore it never can fail as "a kingdom divided against itself"; never can be split into two, three, twenty; never can be pieced out by the nations into national Churches. It has a Divinely appointed jurisdiction of its own, independent of the civil power in the domain of religion, lodged in the person of Peter and his successors, and outside the pale of this jurisdiction no "part" of it can ever be found.

"Is Christ divided?" Is His mystical Body divided? Is His Visible Church split into three? Impossible. A choice between the three communions, the Roman, the Greek, the Anglican, is, then, inevitable; and accordingly the Cardinal wrote:

If the Greek communion is the Catholic Church, then the Roman is not, nor is the Anglican. If the Anglican is the One Church, then neither the Roman nor the Greek is. If the Roman is the One Church, then again the Greek and Anglican are not. . . . If then I must take my choice between three, I have no doubt at all that the Roman Communion is the One Catholic Church.

Nor, indeed, can Anglicans doubt that the Roman communion, with its three hundred millions "of every tribe and tongue and people and nation," is sufficient in itself to be the Catholic Church. Whereas, on the other hand, they know full well and admit that the Eastern and Anglican communions, whether severally or combined, are insufficient of themselves, and consequently cannot lay claim to the Catholic name except as claiming to be "parts" of the same Church as the Roman.

This claim, however, is exclusively Anglican. That the Roman, Eastern, and Anglican communions form One Visible Church, is a purely high-church Anglican tradition. Easterns never have held it, and are quite unaware of it. And so far from claiming to be of the same Church as the Roman, on the contrary, they claim that their Communion, exclusively of the Roman, is the whole Church. This, of course, is tantamount to saying that the Church of Christ is no longer the Church of "all nations," no longer Catholic, but merely national, erastianized, local. Such nevertheless is their contention, and Anglicans would do well to ponder it. If ever they arrived at negotiations for their longed-for union with the East they would at the same time find themselves faced

with an objection to their claim of oneness with Rome. Easterns are in any case consistent in this, that, identity of origin and visible institutions notwithstanding, they do not claim to be of one visible Church with Rome, since they are not of the same visible polity, and they quite logically

emphasize the fact.

Not alone by Rome therefore is the Anglican theory repudiated; it meets with the like repudiation by the East. And thus are Anglicans most pathetically isolated by the very reason of their fundamental doctrine and conception concerning the constitution of the Catholic Church. in their aspirations towards Rome, or their hope of recognition by the East, one and the same objection confronts them. namely, that the Roman, Eastern, and Anglican communions do not form One Visible Church. Their theory is held by but a section of their own communion. Nowhere else has it at any time been found, and by no one else, of whatever religion or of none, is it considered intelligible. Anglicans who hold it do not seem to be aware of their complete isolation in this matter; or, if aware of it, they strangely, not to say perversely, ignore it. Yet it cuts at the very root of their contention, and surely in consequence should compel them seriously to ask themselves whether after all Rome and the East are not right, and they themselves wrong and compelled therefore to abandon their theory by reason of so obviously a Catholic rejection of it.

They then would see that the Visible Unity, which they confess to be a necessary Note of the Visible Church, does not lie in identity of origin, visible institutions, externals of worship, but in unity of polity and government, the unity of a kingdom at unity with itself, a property inseparable from its very nature and manifestation as a kingdom. And they would see that this Visible Unity of the Catholic Church is to be found in the world-wide communion whose jurisdiction is centred in Christ's vicar and vicegerent, and that nowhere outside this communion is there any approach to such Catholic

jurisdiction, government and organization.

They would realize that the root cause of "the unhappy divisions" which they bewail within their own communion is that it lies outside the pale of Catholic jurisdiction, and that as a result of this it is that they find themselves, on the one hand, out of communion with Catholics everywhere the world over, and, on the other, in corporate alliance and com-

munion instead with those who even in relation to the fundamentals of Christianity hold views and perform acts diametrically opposed to their most cherished beliefs and practices—in a word, with such avowed heretics as never for an instant were tolerated within the borders of the Catholic Church, and whom their own communion is powerless to cast out. In vain do they look for an accessible ecclesiastical authority to which to appeal, and the reason of this is quite plain and obvious, namely, that they are outside the pale of Catholic jurisdiction and severed from the one authority which everywhere is recognized as infallibly guided by "the Spirit of Truth" and entitled to an absolute submission and unqualified obedience.

ot

y

y

t.

y

1-

1

-

1,

15

y

15

T

18

-

0

f

1

d

-

0

S

f

f

n

n

e

S

t

e

And yet, strange as it may seem, an advanced section of Anglicans, who claim to be "up-to-date," profess now a full acceptance of the whole truth of the Divine origin, appointment and development of the Papal supremacy, jurisdiction and infallibility, while still remaining in a position separated from communion with the Pope and disobedient in consequence to his authority! They freely confess that the Pope is Supreme Head of the Visible Church, and this not merely by ecclesiastical consent, but by Divine right and appointment as the visible representative, vicar and vicegerent of Christ; that in relation to the government of the Visible Church his jurisdiction is universal and affects every part and every individual member of it; that apart from his jurisdiction no approach to a Catholic jurisdiction is to be found, and yet visibly apart from it they remain, and for no apparent reason consider themselves justified in so remaining. this is no exaggerated account of their case is known full well to those who have been brought into contact with them.

The treatment of a position so plainly inconsistent, and so obviously incomprehensible to Catholics and Protestants alike, requires, of course, some patience. One can but pray and hope that they who remain in it may obtain, as some from amongst them have done, the grace to go forward, and the gift of faith to embrace and submit to what their reason tells them is from God, and therefore not only true, but likewise the manifestation of His will concerning their conduct. "Prospere procede, et regna," is all one can say to them.

And indeed it is wonderful that they who see so much do not see more; that they who see that the Papal jurisdiction is true, and in fact the one only Catholic jurisdiction in existence, do not see that communions that lie outside its pale cannot be parts of that visible polity by which it is governed and organized, cannot by any effort of the imagination be pieced into it. In the light of the fact of the Papal government of the Catholic Church as a visible polity and kingdom, the notion that two other communions, visibly separated from such government, form along with the Papal communion one visible polity, is simply pulverized.

3

1

•

4

5

Anglicans who deny the Divine origin and dispensation of the Pope's Supremacy, and allow him only a mere primacy of ecclesiastical consent and arrangement between independent national Churches, are surely, after all, more logical and consistent in imagining that their communion, though separate in government, is still a part of the same Church as the Roman; since they conceive of the Catholic Church, not as being a visible kingdom with a necessary centre of universal jurisdiction, but as being but a family spread into the world in branches with everywhere bishops, autonomous and independent in relation to jurisdiction. Needless to say, however, their position by no means satisfies the Anglicans who have outstripped them, whose position we are considering; for the latter would feel with Cardinal Newman, did they but realize what their view of the Papacy involves,

that there is no use in a Pope at all, except to bind the whole of Christendom into one polity; and that to ask us to give up his universal jurisdiction is to invite us to commit suicide. To do so is not the act of an Eirenicon. . . . "Dissolutionem facis, pacem appelas!" Whatever be the extent of "State rights," some jurisdiction the President must have over the American union, as a whole, if he is to be of any use or meaning at all. He cannot be a mere Patriarch of the Yankees, or Exarch of the West country squatters, or "primus inter pares" with the Governors of Kentucky and Vermont. An honorary head, call him primate or premier duke, does not affect the real force or enter into the essence of a political body, and it is not worth contending about. We do not want a man of straw, but a bond of unity. This shows that, as a matter of principle, the Pope must have universal jurisdiction; and then comes the question to what extent? Now the Church is a Church militant, and, as the commander of an army is despotic, so must the visible head of the Church be; and therefore in its idea the Pope's jurisdiction can hardly be limited.

Letter to Dr. Pusey. Cf. Wilfrid Ward's Life, Vol. II. pp. 222-3.

But though our advanced Anglican friends admit that the visible unity of the Catholic Church is centred in the Pope as its supreme and visible head, and are so far in sympathy with the Cardinal, they do not appear to see that the essential purpose of this provision of the Papal prerogative is "to bind the whole Church into one polity," and that they who are not of the polity so bound into one visible whole, cannot claim to belong to it, however full their belief in the truth of the Pope's position and prerogatives. They do not see how his position "affects the real force or enters into the essence of a political body."

They do not see that while they remain outside the polity or kingdom over which he reigns they virtually are resisting his authority, their professions of belief and submission notwithstanding. And this brings us to a very grave and

soul-subduing consideration.

le

ed

be

n-

g-

r-

n-

of

of

nt

te

ne

15

al

d

9-

V-

10

y

le

is

0

e

n

T

f

t

¢

A kingdom implies ruling, the state and attributes of a king, not the actual kingdom merely, but, still more, the sway of the king; and the question arises, Whose is the kingdom of the Catholic Church, and Who is the King who holds sway, though ruling by His vicegerent? "If therefore you will hear My voice, and keep My covenant, you shall be My peculiar possession above all people; for all the earth is Mine." So did God speak to the people of the theocratic kingdom under the Old Covenant. And when that people sought to be governed instead in accordance with the nations that knew not God, He warned them by Samuel: "They have not rejected thee, but Me, that I should not reign over them." And still further to show that it is He Himself Who reigns in the theocratic kingdom, He warned David in relation to his successor that He would correct him if he committed iniquity, "but My mercy I will not take away from him, as I took it from Saul, whom I removed from before My And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for Thus was foreshadowed the kingdom of our Lord, concerning Whom the angel of the Incarnation announced: "The Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for And of His kingdom there shall be no end." And accordingly the apostle "gives thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of dark-

ness, and hath translated us into the kingdom of the Son of His love"-of His Son "Who hath loved us, and washed us from our sins in His blood, and hath made us a kingdom"; Who though now enthroned in glory, "looking down from heaven upon the children of men," is "in His temple" still, in accordance with His promise, "I am with you all days, even to the consummation of the world." Therefore is it our Lord Himself Who reigns, though out of sight, over the Visible Church. His own kingdom on earth-"the Church of God, which He hath purchased with His own blood," a visible theocracy of which He is the sole Sovereign while reigning by His visible vicegerent. And by His vicar He administers the laws of His realm as Divine commands which demand an obedience unmistakable, loving, loyal, unqualified, absolute, such as far transcends all that merely human ordinances can enlist. To be subject to the Pope, therefore, is to be subject to Him Whose vicegerent he is; and to refuse such subjection is to be accountable to our Lord Himself, Who has warned us: "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth." They that are out of communion with His vicar accordingly are scattered in communions that are over against Him, and while they so remain cannot gather with Him, their protestations and professions to the contrary notwithstanding.

It avails them not to imagine that the breaches between the Roman, Eastern and Anglican communions are but "surface cracks" as some of them now do. These breaches are of many centuries duration and go deep down to the very principle of the visible unity and government of the Visible Church. The root reason of the Eastern and Anglican separations is in fact their rejection of the jurisdiction of the Vicar of Christ, by which the Visible Church is held the world over in visible unity as the visible kingdom of Christ. resisting the Pope they resist the ordinance of Him Whose vicar he is: and never can the Pope recognize members of such communions as belonging to the Catholic Church, however filial to his person and office their professions, however emphatic their condemnation of the acts of these communions by which they find themselves out of communion with him -and this for the plain and very obvious reason that since they are in matter of fact separated from his communion, they are not of the visible polity and kingdom over which he reigns as our Lord's vicegerent.

H. P. RUSSELL.

## THE PROBLEM OF ANNE CATHERINE EMMERICH

of ed

gvn

ill

re it,

ne

m

gn ar

ds

nly

e,

;

11

h

t-

ar st

ir

ŗ.

-

e

y

e

-

r

ne

f

r

S

1

I. THE ATTESTED FACTS.

OT very long since I received an anonymous letter from Germany complaining that no mention of Anne Catherine Emmerich was to be found in my recent series of articles on the physical phenomena of mystic-As I have mislaid or destroyed the letter I am unable now to quote its exact words, but rightly or wrongly, I got the impression that the writer suspected me of having suppressed the name of the Westphalian ecstatic through some anti-German prejudice. It can hardly be necessary to say here that no such motive had any influence upon my selection of cases for special notice in the articles referred to. simple fact was that, while I recognized that Anne Catherine's stigmata were undoubtedly free from any taint of imposture, still the problems involved in the history and revelations of this extraordinary nun demanded a more careful investigation than at the moment I had time to embark upon. Since then I have endeavoured to supply the omission, and I may perhaps be pardoned for devoting an article or two to the consideration of certain points in the case which have particularly struck me.

Anne Catherine Emmerich was a poor Westphalian girl who was born on September 8, 1774, and died in February, 1824, when not quite fifty years old. With extreme difficulty, owing partly to her lack of dowry, partly to the poverty which had then overwhelmed nearly all religious foundations, and partly to the disturbed political conditions of the times, she was eventually permitted to make her profession in a convent of Augustinian nuns at Dülmen. The community amongst whom she thus took up her abode were not very fervent, and in the matter of material resources had suffered many privations. They seem to have looked upon Anne Catherine, with her infirm health and constant visions, as little better than an encumbrance. She entered the noviciate in November, 1802, and was professed the next year, but in December, 1811, under the Government of Joseph Bonaparte, whom Napoleon had created King of Westphalia, the convent was suppressed

and Anne Catherine was received as an object of charity into a house then partly tenanted by an émigré French priest, the Abbé Lambert. There, a year or so later, she received the stigmata, a fact which, despite all her efforts to conceal them, gradually became known throughout the town and excited much talk. The ecclesiastical authorities thought it best thereupon to make an official investigation, which in its various stages dragged on for a considerable time, much, it would seem, to the distress of the subject herself. Many doctors wished to study the case, and though earnest efforts were made to check popular curiosity and to prevent the influx of visitors, there were many who owing to their station or influence would brook no denial. In the rationalistic atmosphere which then prevailed as one of the legacies of the French Revolution, a phenomenon of this kind, which was appealed to by most Catholics as a manifest intervention of the supernatural in that age of infidelity, produced a violent reaction. Anne Catherine and all connected with her were denounced as engaged in a conspiracy of organized imposture. So persistent was the talk and so serious the imputations made against her confessor and certain members of the clergy, that the civil authority eventually intervened. Anne Catherine was more or less forcibly transferred, in spite of extreme illness, to another house in Dülmen, and there she remained in confinement under continuous observation for three weeks (from August 7 to August 28, 1819), her friends and sympathizers being denied all access to her. The periodic bleeding of her hands and feet had ceased at the end of the year 1818, and the wounds themselves had closed. Though for the most part strongly biassed against her, the members of the Commission were able to find no evidence of fraud, and were themselves divided in their views. She seems to have been cross-examined in a very unfeeling way and subjected to many indignities.1 Her head and side bled during the period of her detention, and the nurse (one appointed by the Commissioners themselves) who was present at the time, was satisfied regarding the spontaneity of the phenomenon, but the inquiry had no more satisfactory result than the renewal of an acrimonious controversy in pamphlet form.2 After

<sup>&</sup>lt;sup>1</sup> A conveniently brief summary may be found in T. Wegener, Sister Anne Catherine Emmerich (Eng. Trans.), 1898, pp. 132-135.

<sup>&</sup>lt;sup>2</sup> The contemporary literature of the subject is not accessible here in England, but I have seen Dr. Karsch's book *Die Stigmatisirte Nonne* (1878), which professes to be based on a study of the printed and manuscript evidence and

this date the stigmata in the hands and feet only opened and bled at rare intervals, but this did occasionally happen. There was a more frequent effusion of blood from the wound in the side and from the place of the crown of thorns, but no periodic discharge was observed in these later days.

ity

est.

red

eal

ex-

it

its

ch,

ny

rts

ux

in-

05-

he

vas

of

ent

ere

os-

ta-

he

ne

of

he

or

ner he

he

ed.

he

of

ms

b-

ır-

ed

ne,

n,

e-

ter RRE

ng-

ich

and

In the year 1818, which was that preceding the holding of the secular commission just spoken of, a new and very important influence came into Anne Catherine's life. was the presence in Dülmen of the distinguished poet and romanticist, Clement Brentano. This brilliant literary man, in spite of a strongly religious and idealistic strain in his character, had been in danger of slipping out of the Catholic Church altogether (he had not been to confession for over ten years), but owing largely to the influence of his friend, Louise Hensel, he had returned at last to the practice of his religious While the enthusiasm of his reconciliation with the Church was still fresh upon him, he was brought into contact with Anne Catherine, who, it is averred, immediately recognized him as one already supernaturally known to her in her visions and as destined to record the communications she had been commanded to make. Brentano, on his side, was enormously impressed by what he saw and heard of the ecstatic, and the practical outcome was that he set about the immense labour of taking down her revelations in writing, remaining with her for that purpose almost continuously until her death, which occurred rather more than five years afterwards. must be confessed that this fact alone bears witness to the very extraordinary power exercised by Anne Catherine over those brought into immediate contact with her. though he was, Clement Brentano was a man of remarkable ability, who had been courted and petted by the most intellectual society of Germany and who was by no means indifferent to the subtle flattery of the tributes thus paid to him. That he should condemn himself to five years of banishment in a remote provincial town, and there spend his time in the most uncomfortable surroundings, as the amanuensis of an invalid, gravely suspected of imposture, who seemed to be always on the brink of the grave, was surely an astonishing thing. Moreover, it was hardly less astonishing that for the

which maintains that the stigmata were an imposture. Dr. Karsch advances very little in the way of definite and uncontroverted fact in reply to the allegations of Anne Catherine's biographer, Father Schmöger.

1 See Diel-Kreiten, Clemens Brentano, ein Lebensbild, II., p. 73.

remainder of his own life, that is for another twenty years, Brentano should have remained faithful to his reassumed practices of piety and to the laborious task which he had voluntarily undertaken. He had been admitted to an intimacy with the ecstatic and with the harrowing details of her life of suffering, which soon must have dissipated all glamour unless he had witnessed something there which he conscientiously believed to be the work of God Himself. He was not a patient man, nor particularly humble. His irritation over the obstacles put in his way breaks out in a hundred passages of his diary. But the great fact is that in spite of it all he stayed on with her while she lived, and remained faithful to his self-imposed task for years after her death.

Now what were the external phenomena which so impressed themselves upon the mind of Brentano and convinced him and many others that Anne Catherine was supernaturally guided by the Spirit of God? Perhaps I can give no better answer than may be found in a little volume published in 1816, two years before Brentano ever came to Dülmen. It prints a letter written by Dean Rensing, the parish priest of the town, dated July 7, 1813, just six months after the stigmata first showed themselves. Dean Rensing, whom J. C. Bährens, the author of the book, describes as a man not less enlightened than he is truth-loving (der eben so aufgeklärte als Wahrheitliebende Hr Dechant Rensing) wrote as follows in answer to a question regarding Anne Catherine's stigmata.

That a nun of the Augustinian convent of these parts, a peasant girl of Coesfeld, bears on her body the wound-marks of our Lord, that is to say on her head, on her right side, also in her hands and feet, and further a double cross upon her breast-bone -all this is a fact. The last-named emblem was noticed by one of her former fellow-religious as far back as the feast of St. Augustine (August 28th), 1812, when Anne Catherine was ill, and she at once reported to me what she had seen. other wounds, however, appeared for the first time between Christmas and New Year's Day. As for the circlet on her head which looks like the mark of a crown of thorns, this dates back to a time before her entrance into the convent, more than eleven years ago, and was first experienced during a devotional service in the Jesuit Church at Coesfeld, but has always been carefully concealed by her. You can well imagine that when the news came of these extraordinary occurrences it only drew from

<sup>&</sup>lt;sup>1</sup> J. C. Bährens Der animalische Magnetismus und die durch ihn bewirhten Kuren, Leipzic, 1816, pp. 138—141. There is a copy of this book in the British Museum.

me a smile of pity, and I thought the whole business a silly piece of nunnish chatter (eine unbedeutende Nonnerei) which was hardly worth repeating; for, as you know, I am a man who, whatever other sins I may be guilty of, have little to reproach myself with on the score of pious credulity. But no sooner had the evidence of my own eyes convinced me of the reality of the facts, than I was at once led, on account of the important bearing which these things seemed to me to have upon the Christian religion, to follow up the subsequent developments with the closest attention. For three months together I strove to keep the matter from the knowledge of the public, but by degrees it leaked out so completely that on March 25th—in order to secure myself from further responsibility—I despatched an official report to the Vicar-General, based upon the verdict of one of the two doctors here whom I had called in provisionally to investigate the case. 1

Dean Rensing further states that, besides the Herr Medicinalrath von Druffel and the two local doctors in Dülmen, seven or eight physicians from outside had examined the case and amongst them a Protestant doctor (Westphalia, it will be remembered, is a very Catholic part of Germany, and Protestant doctors were relatively few), who had written to him after personal inspection in the following terms:

In the field of medical and physical experience the phenomena observed in the body of the young nun, Miss Emmerich, are of so exceptional a character that no recognized law of Nature can offer even a plausible explanation of them.

Dean Rensing then sums up the observed facts under the following headings:

1. The double cross upon the breast bleeds regularly every Wednesday, the other wounds every Friday, the circlet around the head still oftener in the week.

2. The cross and the wound in the side according to the testimony of the doctors appear in a tract of the skin which is entirely without lesion (liegen in der gar nicht verletzten Haut) and the blood exudes from it just like perspiration from the sweat-ducts. From Good Friday to Easter the blood runs in streams, and she suffers intense pain in these places.

 The wounds when bandaged by order for seven days and nights, and for one day covered with a plaster, remained in the same condition without becoming better or worse and without ever suppurating.

4. For four or five months past the invalid has taken nothing

<sup>1</sup> Bährens, pp. 139-141.

d

d

-

f

11

e

e

-

d

it

-

d

n

y

r

n

t

f

.

S

8

S

1

t

r

e

y

f

S

e

1

i

c

ŧ,

but water, and occasionally sucked the juice of a baked apple or stewed plum, which however her stomach immediately rejected.

After speaking with respect of her truly deep religious feeling and of the absence in her of all pious Schwärmerei, he goes on:

6. Almost every day she has ecstasies in which she remains for hours as rigid as a board, with eyes tightly shut and apparently lifeless. Still her face retains its usual colour and she shows a sensibility to the blessing of a priest or the presence of consecrated things which is altogether startling.

7. She not seldom betrays an astounding insight into the future, in so far as concerns herself and her surroundings, and

also into the human heart.

8. Lastly I must mention that the patient for ten successive days has been watched day and night continuously by trustworthy persons in accordance with the directions of ecclesiastical authority, and that these watchers have unanimously borne witness that nothing has been done to the wounds, that the patient has taken nothing but water and that there have been no evacuations of any kind. This last circumstance has been observed for the past four months.<sup>1</sup>

It would be possible to quote many other eye-witnesses to the same effect, but as space is limited, I propose to give some extracts from the impressions formed by Brentano himself, as they may be read in the pages of the Redemptorist, Father Schmöger, who had access to all the original manuscripts and spent many years in their study. Now, as we learn from Father Schmöger, Brentano, who came to Dülmen in the autumn of 1818, some months before the stigmata ceased to bleed periodically, records in his diary:

On Friday, October 9th [1818], I saw with fright and terror all her wounds. Her confessor wished me to see them that I might be able to testify to their truth. The mark of the lance in the right side produced a most affecting impression. I thought it about two and a half inches long. It reminded me of a pure and silent mouth whose lips are scarcely parted. Besides the double forked cross upon her breast-bone, there is a Latin one of an inch in breadth on her stomach, the discharge from which is not blood but water. I saw to-day the wounds of the feet bleeding.

<sup>1</sup> Bährens, Der Animalische Magnetismus, pp. 141-144.

With regard to the "double forked cross," it is a curious fact that at Coesfeld, in the principal church, dedicated to St. Lambert, there is a crucifix of this Y shape, which tradition alleges to have been brought from Palestine in the eighth century and which is supposed to be miraculous. Before this crucifix Anne Catherine, who was born in the immediate neighbourhood, used as a child to spend long hours in prayer.1 She herself declared at a later date: "I begged God from my childhood to imprint the cross on my heart," though she added, "but I never thought of an external sign."2 Four years before the suppression of the Dülmen convent, i.e., in 1807, Anne Catherine was allowed to pay a short visit to her parents at Coesfeld. On that occasion, as she herself subsequently stated, she "prayed for two hours at the foot of the cross behind the altar in St. Lambert's church."3 When at the beginning of October, 1812, the lower cross appeared upon her breast (this was before the wounds in the hands and feet manifested themselves outwardly) it assumed this forked or Y form.4 Further, when the ecstatic began to give an account of her visions concerning our Saviour's Passion, she saw, as many readers will remember, that our Lord was crucified upon a cross of this same shape. It is difficult to resist the inference that the subjective impressions of the stigmatic exercise a preponderating influence upon the manifestations which appear exteriorly.

But to return to the evidence for the fact of Anne Catherine's stigmatization; Brentano writes speaking of the period after the wounds in hands and feet had closed:

For four years I was in daily communication with Sister Emmerich, and saw the blood flowing from her head. I never saw her head uncovered or the blood gushing directly from her forehead, but I saw it running down under her cap in such quantities that it lay in the folds of her kerchief before being absorbed.<sup>3</sup>

With regard to the earlier period we have a great variety

t

d

0

e

r

d

n

e

1(

I

e

nt re

ne

ne h

et

<sup>1</sup> Schmöger (Eng. Trans.), I., p. 5.

<sup>&</sup>lt;sup>2</sup> Ibid. I., p. 278. <sup>3</sup> Ibid. I., p. 278.

<sup>&</sup>lt;sup>4</sup> There is some conflict of evidence regarding the shape of the upper cross upon her breast-bone, which appeared afterwards (Nov. 25, 1812). The drawing attached to the official report of the Vicar-General von Droste Vischering, afterwards Archbishop of Cologne, seems to show (Schmöger, Eng. Trans., I., 238) an ordinary square Latin cross, but there are marks on either side which are inclined at an angle of 45° and which look like arms of a cross half obliterated.

<sup>5</sup> Schmöger, I., p. 285.

of witnesses, many of them of the highest standing. Probably the most important document of all is the report of the Vicar-General von Droste Vischering in the early part of 1813. The Vicar-General, who, as above stated, afterwards became famous as Archbishop of Cologne, was a man of great natural prudence and opposed on principle to all rash enthusiasms. He sought the assistance of sober medical experts, and in their company himself paid several visits to the stigmatisée, examining her wounds minutely under a lens, His report, printed in abstract by Schmöger,1 seems to me absolutely conclusive regarding the nature of the facts observed and taken in combination with the duration of the manifestations and the terribly afflicted condition of the invalid (who was covered with bed-sores and often dripping with a perspiration which saturated her sheets) effectually Even if the sets at rest all suspicion of a fraudulent origin. phenomena exhibited in Anne Catherine's case had been unique in the world's history, we should have to bow to the evidence presented in von Droste's Report, but in point of fact this testimony is enormously strengthened by the analogous cases of such stigmatics as Domenica Lazzari, Louise Lateau and others who were also subjected to the severest scrutiny by doctors of first-rate ability.

Hardly less valuable as evidence are some rough jottings made during 1813 in the Ordo of Sister Emmerich's con-

fessor and friend, the timid Father Limberg:

January 6th, Feast of the Kings, I saw for the first time the stigmata on the palms of her hands.

January 11th. She sat up in an armchair about six o'clock. She

was in ecstasy an hour and a half.

January 15th. She communicated to-day. From seven till nine, stiff and immovable in ecstasy.

January 28th. Since the 15th she has been in ecstasy more or less prolonged. To-day I saw the marks of the wounds on the soles of her feet.

Her hands and feet bleed every Friday and the double cross upon her breast on Wednesdays. Since the existence of these wounds has come to my knowledge, she has eaten nothing.<sup>2</sup>

Dean Overberg, who, though not her ordinary confessor, was the director to whom she addressed herself for special advice, notes in connection with a visit he paid her on Sept. 15, 1814, a feature which would be very hard to simulate:

<sup>&</sup>lt;sup>1</sup> Life, I., pp. 216-243. 

Schmöger, I., p. 205.

In the morning [he writes], about nine o'clock, I saw the marks on her hands red and swollen, a sure sign that they were going to bleed. I expressed surprise that there was no swelling in the palms, upon which Sister Emmerich explained that the wounds in the palms of her hands never swelled before bleeding; on the contrary, they seemed to contract as if to puff out more on the upper surface.<sup>1</sup>

A year later, an able medical man whom Anne Catherine had brought back to the practice of his religion, notes on Friday, September 8, 1815, the following very significant details:

I found the invalid exceedingly weak but cheerful, her hands and feet bleeding. The wounds on the back of the hands are round and about as large as a small coin, the ends slightly puffed up but without inflammation. One thing which seemed to me remarkable, though perhaps of little importance to any but a physician, was a slight excoriation at the lower joint of the right fore-finger. This excoriation was inflamed and a purulent liquid had collected under the epidermis in three different places. I asked if she had scratched it with a needle, and she told me that the day before, whilst wiping a tumbler, she had broken the rim and scratched her finger with it. Her skin is easily inflamed and inclined to suppuration. Let science bring this fact to bear on the unchanging condition of her wounds.<sup>2</sup>

In the light of this testimony the continuance of the wounds in her hands and feet for several years without any trace of suppuration is very remarkable.

But though we may thoroughly endorse the verdict of Anne Catherine's biographers as regards the reality of her stigmata and the absence of all grounds for suspecting imposture, still we cannot but deplore the lack of the critical faculty displayed in such a statement as the following:

The blood always flowed in the same direction as did that from the sacred wounds of Christ upon the cross. From the palms of the hands it ran towards the inner part of the forearm; down the feet towards the toes; and from her forehead and temples it flowed down as far as the nose, even when the head was not in an upright position. It was on account of this unnatural course of the blood that the Professor of Chemistry scoffed at the idea of its reality, and declared it only paint.<sup>3</sup>

Now if this phenomenon actually took place it was in

ob-

the

of

rds

of

ash

to

ns.

me

b-

he

n-

ng

lly

he

en

he

of

0-

se

st

35

ne

ne

11

n

S

e

<sup>1</sup> Schmöger, I., p. 279.

<sup>2</sup> Ibid. I., p. 314.

<sup>3</sup> Ibid., I., p. 315.

palpable contravention of the law of gravitation, and it needs the most precise and definite testimony to establish its truth. But the reports of Dean Rensing, Vicar-General von Droste, Dean Overberg, Dr. Wesener, and others, are absolutely silent regarding this astonishing detail, and Father Schmöger certainly forfeits our confidence when he advances such a claim without producing a single word of definite evidence in its favour. It is curious that a similar allegation was made concerning the blood flowing from the stigmata of Domenica Lazzari, but here again it cannot be maintained that the testimony is adequate to establish so weighty a conclusion.

vo

an

up

ve

no

ha

wh

Er

he

TO

or

no

sig

TI

ev

tra

ob

th

bu

Li

cl

an

se

lo

da

m

te

th

th

in

si

al

w

C

tl

The other remarkable phenomena connected with Anne Catherine Emmerich which her biographers seek to attribute to supernatural agencies, must be rather summarily dismissed if this article is to be kept within due limits. No reasonable doubt can be felt that for some ten years before her death she did abstain from all solid food and that during this time she drank little else than water. If she occasionally took a spoonful of soup or milk, her stomach almost invariably rejected it soon afterwards.<sup>2</sup> It will not be forgotten that a similar or even more pronounced inedia was conspicuous in the case of Domenica Lazzari, Louise Lateau and some other well-known stigmatisées of modern times.

When, however, it is asserted that money was supernaturally brought to Sister Emmerich to serve her charities or that she was on certain occasions raised in the air, or that knockings were heard and lights were seen without human agency, or that her bed was made by invisible hands, it must be pointed out that we have no real evidence for these things beyond the ecstatic's own statements.<sup>3</sup> If Clara Soentgen's deposition is invoked in support of some of these statements, it is important to remember that Clara cannot be regarded as a reliable witness. She was unmistakably bent upon magnifying the importance of her own share in Anne Catherine's wonderful history. In the end the Vicar-General

Schmöger, I., p. 315.

<sup>&</sup>lt;sup>2</sup> It is pointed out by more than one of those familiar with the household that Anne Catherine's sister, Gertrude, who lived with her, was of so cantankerous a disposition that if she had detected Anne Catherine in any imposture she would have taken a positive delight in making the matter public. Cf. Schmöger, I., pp. 286, 287.

<sup>&</sup>lt;sup>8</sup> All these alleged phenomena are set down as facts in the biography of Father Schmöger and after him by Father Wegener. See Schmöger (Eng. Trans.), I., pp. 117, 118, 167, 168—172, 177, 187, &c.

von Droste, to whom Clara frequently wrote, refused to have anything more to do with her.<sup>1</sup>

The clairvoyant gifts attributed to Sister Emmerich stand upon a different footing. Though concerned mainly with very different subjects and a different order of ideas, they do not seem notably more remarkable than the phenomena which have been observed under hypnotism in some exceptional cases which are apparently reliable and well-attested. Emmerich always reacted to a priest's blessing. Though she herself was in an ecstasy from which no appeal or noise could rouse her, on receiving his blessing, quite inaudibly given or even from behind a screen in a position in which she could not possibly see him, she at once responded by making the sign of the cross or by some pronounced change of expression. There are also remarkable instances cited, apparently on good evidence, of her prompt compliance, when in the state of trance, to any demand made by her confessor in the name of obedience.2 The following example of her discernment of the presence of the Blessed Sacrament is also very singular, but we have no reason to doubt its correctness. Limberg, her ordinary confessor, is the narrator:

The invalid lay one afternoon in ecstatic prayer, her eyes closed, whilst I sat near saying my breviary, which occupied about an hour. When I had finished, Prof. B.'s doubts presented themselves to my mind and I know not how I conceived the following idea. I remembered that the Abbé Lambert had that day consecrated two Hosts, reserving one for the invalid's Communion next morning. May I not, thought I, put her to the test, not through idle curiosity or any bad intention? Filled with this thought I went and got the Sacred Host, placed it in a corporal around which I folded a stole and carried it back to the invalid's chamber. She lay just as I had left her, buried in prayer; but no sooner had I placed my foot upon the doorsill, than she arose hastily though with effort, stretched out her arms and fell upon her knees in adoration. "What do you want?" I said. "Ah! there comes my Lord Jesus to me with the tabernacle!" I allowed her to adore the Blessed Sacrament awhile, and then I carried it back.3

Lastly, there seems no reason to doubt that in Anne Catherine's case, as in that of many other mystics of holy life, there was no sign of rigor mortis during the three days her

ds

h.

e,

nt

-

m

ts

-

a

-

e

e

f

<sup>&</sup>lt;sup>1</sup> See Schmöger, I., pp. 497-499-

<sup>&</sup>lt;sup>2</sup> Ibid. I., pp. 210, 357, 391, 392, &c.

<sup>\*</sup> Ibid. I., pp. 327, 328.

body lay awaiting burial, and also that when it was exhumed six weeks later, it was found as free from corruption as when it was buried. The Vicar Hilgenberg wrote, under date March 26, 1824, less than two months after Anne Catherine's death:

I write to inform you [he says] that on the night of the 21-22d of March, the Burgomaster Moelmann, in the presence of the police and Witte, the carpenter, had Sister Emmerich's grave opened by two grave-diggers (as she herself had predicted). They found the body lying in precisely the same condition as at the time of burial, the winding-sheet enveloping it in such a way that only the face and fore-part of the head could be seen. A reddish liquid had flowed from her mouth and her cheeks were tinged with red. She looked even more beautiful than on the bed of death, without a sign of corruption, though six weeks in the grave. The wounds in the feet were still plainly visbile, but those of the hands could not be seen as they were enveloped in the folds of the winding-sheet. Around the top of the head, as also at the sides of the body, could be seen a bloody moisture . . . there was not the slightest odour.

The question, however, of primary interest is whether these extraordinary phenomena can furnish any presumption as to the supernatural and authentic character of the visions which more than anything else have made the name of Anne Catherine Emmerich famous among the mystics of the nineteenth century. This, plainly, is a matter which must be reserved for fuller treatment in a future article.

HERBERT THURSTON.

Both immediately after death and in the body when exhumed the stigmata were plainly visible in hands and feet.

Schmöger II., p. 602. Cf. Brentano's Memoir in The Dolorous Passion (Eng. Trans.), p. 63.

### PAGES FROM THE PAST

CHAPTER XVI.

T is only too natural that a series of papers like these, appearing at intervals, should, between its inception and its conclusion, witness the departure of several prominent

figures linking us with the past.

ned hen

ate ne's

21-

of

ave

d).

as

be

her

ful

igh

nly

en-

of

dy

ese

to

ch

ne

ie-

be

ata

ng.

Among them is that of Mr. G. W. E. Russell, whose name I put first as being that of a writer who dealt much in Nugae such as these: indeed his literary reputation was founded on and maintained by them. He gave his readers more than half-a-dozen books of reminiscences and Nugae, of which, though all were eminently readable, the first was by far the best.

For him King Charles had two heads, and it was impossible for him to keep both out of his memorials together: if Cardinal Manning did not crop up, then Lord Beaconsfield did: if the illustrious novelist-premier was kept out outside the door, then the Cardinal arrived by the window. It would seem to be a tribute to their greatness: for the unmitigated Whig could hardly like the Tory prime-minister, one of whose eyes was always devoutly fixed upon the throne, while his other was keenly (and hopefully) fastened on the people: nor do I believe that the historian of St. Alban's, Holborn, could love the Roman Cardinal who was also Archbishop of Westminster. But Mr. Russell had the shrewdest instinct for greatness: and among his contemporaries, I believe, he perceived no public men in England greater than Manning and Queen Victoria was not a man, but by no one was her greatness more clearly recognized than by this hereditary Whig.

I only met him once, and that quite at the end of his life. It was at dinner, in the house of a very old friend: and the party chiefly consisted of very young people—a circumstance that evidently contributed nothing to the distinguished guest's satisfaction. What disconcerted him more was that there was excellent music and singing in the drawing-room afterwards. He barely even feigned resignation. It was only for quite a short time at the end of dinner that there was any good opening for authoritative conversation. Into that narrow opening Cardinal Manning was summoned, not relevantly but deliberately. And the spoken voice, much more than the

printed anecdote, was convincing that the great raconteur did not love the great Cardinal. He could no more dispense with him than a butcher can dispense with mutton; but butchers are not necessarily fond of sheep.

But through it all one perceived clearly that he knew Manning to have been essentially a great man—and knew it more

than half unwillingly.

Of Dizzy he thought primarily as a writer: and I know no other man of letters who has accorded so high a place among writers to the author of *Coningsby* and *Sybil*, *Vivian Grey* and *Tancred*, *Lothair* and *Endymion*: I should be inclined to believe that by no one were his brilliant works so often and so constantly read. He appreciated much more than their brilliance: he was not blinded by their dazzle to their sagacity and foresight, their instinct for fact and reality, their political and social wisdom, or their intense sincerity of desire for the real honour and welfare of England.

Rabelais, we are told, neither knew nor dared any better way of teaching his lesson than by the grossness of his fable. Disraeli, I believe, was as serious in his purpose as Rabelais, and half hid it behind the extravagance, the showiness, often the vulgarity, often the turgidity, constantly the clatter, of his style and his method of delivering his lesson. His pyrotechnics were probably more to his own taste than ours, but it was not for their own sake that he indulged in them. He was a serious prophet, with an earnest message that has been largely ignored because the very means he used to make it read have to most people made it unreadable.

But Mr. Russell did not only admire Lord Beaconsfield as a writer. He was himself a Parliament-man, and in Disraeli he recognized one of the greatest Parliament-men

England has ever had.

While these papers have been appearing another writer of reminiscences has left us. Lady Ritchie's death snapped the only immediate link remaining with the giant novelist who was the only real rival of Charles Dickens. Her own contribution to literature would have been great if she had written nothing but her biographical introductions to her father's works. By his own direction no Life of him was written: but those introductions sail very near the wind: taken in chronological sequence they amount to scarcely less than a literary biography, at least. They are devoutly filial, and make us fonder of Thackeray than his great works can do. They hang about him an arras of dignity and kindness, of

pathos and sympathy, that could never have been woven out of his self-portraiture in his novels. They constitute a biography more delicate than any man could have written: they are full of reticences, and their reticences are full of revelation. And they enshrine priceless illustrations of their subject's self-knowledge. They show him as the best of the critics of his own work. In spite of all that is said to the contrary, a man who knows how to write knows best where he has written best. He writes:

ıt

e

0

g

y

d

r

y

e

r

,

1

f

t

9

1

"I sent away the first sheets of *Esmond* yesterday . . . it is clever, but it is also stupid, no mistake." "I wish the new novel wasn't so grand and melancholy, the hero is as stately as Sir Charles Grandison . . . there's a deal of pains in it that goes for nothing." He told Motley that he hated the "Book of Snobs and could not read a word of it." He told him too that *The Virginians* was most admirable. He knew that Amelia was selfish, and that everyone in *Vanity Fair* was odious except Dobbin.

But Lady Ritchie did write other things than the biographical introductions to her father's works, and it is a pity that one sees them so seldom on bookstalls and the shelves of libraries and bookshops. They belong to the family of Cranford, and have the same delicacy of fragrance. They cannot be enjoyed by readers with a coarse literary palate. Her tiny volume, "Chapters from Some Memoirs," has every quality of an exquisite miniature. She was the heir of the author of Cranford (not of the author of Mary Barton), and has herself left no heiress.

While "First Impressions in America" was in the press two great Americans were called from the great Republic to the Eternal Kingdom. Of both I ventured to speak in my book, but of neither could I speak, while they themselves lived and might read, with the full force of admiration they had inspired. Cardinal Gibbons and Chief Justice White have impoverished America by their deaths as they enriched it by their lives. They were both of them illustrations of the patent, but ignored, truth that greatness is not achieved by intending it.

They were not thinking of greatness, but of duty. In both there was a singular and pre-eminent endowment of quality. They both attained great age, and in a long span of life each had done much: but they were more remarkable for their personal quality than for their external deeds. Both

men occupied high place, each the highest of his own calling in their own country, but their personal quality was higher even than their place. Each was profoundly imbued with the conviction that the greatest thing about him was that he was a Catholic. And of each that truth was clearly perceived by those who were not Catholics; perceived, recognized, and honoured. Of both men the non-Catholics of

0

t

a

t

A

ti

0

N

n

0

O

n

re

ai

ei

hi

m

ac

P

pr

St

pi

in

gu

A

kr

go

Wa

ac

lic

re

lif

Br

H

W

their great country were proud.

In appearance the chief ecclesiastic and the chief jurist of the United States presented superficially a strong contrast. The Cardinal was slim, lean even, of singularly light step, and rapid movement, markedly alert and mobile in expression of face, his facial landscape constantly varying in light—as a stretch of country does, revealing and then superseding successive features. The Chief Justice of the United States was also tall, but massive in figure, with huge breadth of chest and shoulders, the head massive too. In step and motion he was rather slow and ponderous. At first sight he seemed rather attentive than expressive. In speech he was, till roused, slower than the Cardinal: apparently more willing to listen than to talk. His face appeared to express less quickness of interest and sympathy than the Cardinal's.

But much of this was merely first impression. When he began to talk it was with extreme frankness, with a quite uncommon degree of sympathy, and with a generous interest in his interlocutor that must delight him. His talk, never sharp, was incomparably shrewd: in a word or two he described admirably. He had the gift of conveying meaning rather by force of his mind than of his tongue. Lawyers are apt to be confronted with aspects of men the least amiable, but I think great lawyers are apt to ignore them; without sentimental optimism, they are seldom pessimists. Justice White, one felt, thought (like Malvolio) nobly of the soul, not his own merely, but of the souls that are hidden behind his fellow-men in general. He seemed incapable of scorn, and incapable of rancour. He made one feel that for other people and other peoples he had a deep, religious respect-all being God's men as truly as he himself. And he instantly bred in those who approached him a profound respect for himself. It was impossible not to be aware of his goodness: not to feel that behind his words, behind his life, God was standing, and he mindful of it. Huge as his body was there seemed barely room in it for the great heart that was in him.

He was born a Southerner, and bred a Southerner; during the first quarter of his life he was a Southerner. He died, as for the other three-quarters of his life he had lived, simply an American. He was Robert E. Lee's cousin, and he fought on his side in the War of North and South. The victory of the North left him with no rancour: he accepted it loyally as the will of God, not loving the South less, as time softened the memory of her anguish and her heroism, but loving America more.

f

t

t

1

It was poignantly touching and interesting to listen to one talking of Lee, who had been Lee's kinsman, who had been often his guest at Arlington, the guest also of Lee's wife, Martha Washington's granddaughter: who revered Lee's noble and great memory, who had seen him in the old days of his happy home life, and in his splendid fall: and who could talk of him without the least tinge of grudge or bitterness against those who conquered him, the least hint of remembering that they had conquered the speaker himself.

Neither the Cardinal nor the Chief Justice had the appearance of extreme old age, though the former died in his eighty-seventh year, and the latter was not half-a-dozen years his junior. They had seen the population of their country multiply itself by eight, and had seen nearly a score of States added to the Union: only half-a-dozen of a long line of Presidents had occupied the White House before their time.

The Catholic episcopate of the United States has been prolific of great men: the Catholic Church in almost every State of the Union has been planted or organized by great pioneer bishops, men of apostolic sanctity, and of outstanding wisdom and capacity. Cardinal Gibbons had a distinguished line of predecessors at Baltimore; if the names of Archbishops Carroll, Kenrick, and Spalding are the best-known over here, none of their names are likely to be forgotten over there.

The pioneer work did not fall to the Cardinal: but his work was finely done, and the fineness of himself every American acknowledged. Splendid a monument of him as the Catholic University at Washington must always be, a greater will remain in the remembrance of himself.

He is cited here chiefly as a link with the past, only just lifted above our present. He was born five years before Bret Harte, and long before the California existed that Bret Harte made Homeric. For quarter of a century he had Washington Irving for contemporary: Fenimore Cooper lived

till he was a lad of seventeen: he was forty-four before William Cullen Bryant died, and forty-eight before Emerson died: Thoreau, and Nathaniel Hawthorne were his contemporaries: he was sixteen before the Scarlet Letter was written, Longfellow only died when he was eight and forty; James Russell Lowell when he was over fifty. Edgar Allan Poe lived till he was fifteen: Whittier and Walt Whitman till he was fifty-eight.

Without completing this very incomplete list it may be said that of every American writer recognized as a classic he was the contemporary. He lived under five Popes, and saw one Empire rise in the New World and two fall. He was a priest when his country had its second birth in Abraham Lincoln's blood, and that red seal attested its final and com-

plete union.

He belonged almost to the infancy of the Independent New World; and he lived to witness the birth of a universal new world.

JOHN AYSCOUGH.

.

1

]

(

t

(

(

f

3 67

1

i

D

t

i

r

The Church and Feminism: "There is nothing I can find in Catholic theology which excludes women from the franchise, or from the election polls, or from parliamentary or political or professional life. The Church never asserts the [natural] inability of women to do any of the things which man can do. The Church never puts woman in an inferior position either as regards intellect, or will, or capacity of action in any line of enterprise. The Church confines herself, we can say, to one proposition about woman, namely, that she has functions to perform in life which a man cannot perform. These functions are those connected maternity: that is, the creation of the family and the organization and development of the home, and all that home implies. The Church does not impose on any single individual man or woman the obligation of marriage. But she views marriage as the normal and proper state for humanity in general, and looks with disapproval on anything which discourages or puts an obstacle to marriage-still more on anything which creates a distaste for marriage or brings it into disrepute. Secondly, she disapproves of any kind of distraction or diversion which would make marriage difficult or interfere with the creation of the family or the organization or development of the home."-E. R. Hull, S.J., in "Examiner," Aug. 6, 1921.

# **MISCELLANEA**

il-

on nn.

es

oe he

be

ic

nd

le

m

n-

W

w

an

he

ry

ch

or

of

T-

y, ot

th

n-

al

WS

5-V-

to

5-

10

on

in

### I. CRITICAL AND HISTORICAL NOTES

HARMSWORTH'S UNIVERSAL ENCYCLOPÆDIA AND THE JESUITS.

WHILE we are familiar with the unreasoning hostility which the name of Jesuit has of old too often evoked, one gladly acknowledges that nowadays such primitive fanaticism has much diminished. On the other hand we cannot but regret to see prejudice entrenched among our books of reference, just where it can do most harm. With the honourable exceptions of the Encyclopædia of Religion and Ethics and of Chambers', all English encyclopædias, headed by the Britannica, employ writers who are either notoriously hostile to the Society or who make no effort to go beyond enemy sources. The 35th instalment of Harmsworth's Universal Encyclopædia, just to hand, is as retrogade as the rest.

The writer of the article "Jesuits" starts with a little firework of affected, but inaccurate, learning, which has long since been exploded. St. Ignatius he calls Lopez de Recalde instead of de Loyola, as even the least educated Catholics rightly do. The explanation, now well known, is that the new-fangled Lopez de Recalde is only a misreading

of the names of Ignatius' first companions! 1

Then we are treated to the usual fictions about the Father General's absolutism, "theoretically he is the servant of the Pope, but in fact an autocrat." How stupid this is words fail to express. Even apart from the orders of the Pope, which are in fact issued regularly and frequently, and obeyed accurately, the constitutional balance of power within the Society is regularly established and unfailingly exercised. And surely if there is one thing we are supposed to have learned nowadays, it is that strict discipline will not last without a system of safety valves for popular power. So we see in all those bodies, whose discipline we most admire, our navy, our army, our healthy schools. In each of these the strength of free traditions, enforced by the lower grades, and the power of popular rights, are enormous and irresistible. So it is also in the Society. If the writer knew anything about religious Orders he would have heard of Chapters and Con-

<sup>1</sup> See THE MONTH for July, 1909.

gregations (the English Parliament was probably moulded in part upon the model of the Chapter of the Dominicans), and he would not be ignorant that they are in their way independent of the General, and even superior to him. As it is in

other Orders, so also is it in the Society.

How superficial our writer's historical knowledge is, we see by his confusing elementary facts in religious history. That priest and Jesuit alike were liable to death in England was notoriously due to Elizabeth's law passed in 1585. It is a commonplace that during her bad years either few or many priests, and harbourers of priests, it might be twenty or thirty, it might be two or three, suffered yearly under this law, and this went on for a generation. Now, however, we are told that "the harbouring of Jesuits was condemned as the worst of crimes" after the Powder Plot in 1605! In fact it was the lapse of James I. to the old barbarities by enforcing Elizabeth's laws, which provoked and occasioned the plot. There was no special condemnation for harbouring Jesuits after the Powder Plot.

We have no intention of following this writer's errors in detail. His tone indeed is not venomous, he keeps clear of the old booby-trap connected with the words obligatio ad peccatum, he occasionally makes a concession. The Monita Secreta, he allows, are "a skilful fabrication." Perhaps his worst faults are due to the prejudiced French writers, whom he enumerates as authorities. But his omissions of things favourable are enormous. Nothing of the Society's saints, not one of her writers mentioned, no names of her world-famous missionaries!

In America it is not the exception for articles, such as this, to be written by men who really know their subject.

J. H. P.

l

1

i

(

1

i

0

i

f

I

0

a

j

I

F

t

t

0

B

#### THE CITY OF CONFUSION.

E trust that we shall not lay ourselves open to a charge of uncharitableness in calling attention, not perhaps for the first time, to the doctrinal chaos characteristic of the Anglican Church, and becoming ever more apparent as the years go by. To the Catholic, Anglicanism is a heresy, and all heresies are hateful as denials of God's revelation. He must necessarily, therefore, desire the conversion of all Anglicans, and that process is best brought about by showing them that, since Christ's Church is a Church teaching with

ed

s),

e-

in

ee

at

a

ny

y,

w,

re

he

ct

n-

he

ng

in

ar

ad

ta

nis

m

gs

ts,

d-

is,

ge

ps

ne

ne

d

[e

7-

ıg

th

authority, the Church of England, lacking this note, cannot be what they think it is. Their loyalty to it is in effect loyalty to Christ, to Whom they rightfully and earnestly cling. "If I am asked why I am not a Roman Catholic," said one of them some years ago, "my reply is that it is so extraordinarily difficult to be an Anglican-and the difficult thing is probably the right thing." We must distinguish. difficulty comes from external persecution-from the opposition of the world, the flesh and the devil, all enemies of God -we have a certain guarantee that we are in the narrow way. But if the difficulty springs from internal confusion of principle, from the impossibility of reconciling the actual characteristics of Anglicanism with those which Christ said should belong to His Church—then it is surely no sign that one is right, but rather a warning that he should reconsider his The reductio ad absurdum is a valid argument.

The spectacle afforded by two successive Anglican meetings -"The Anglo-Catholic Priests' Convention," held at Oxford in July, and "The Modern Churchmen's Congress," which met at Cambridge last month-illustrates that the difficulties of Anglicanism are of the latter kind. It does not teach; whereas Christ instituted a teaching Church to last for ever. It is no answer to say that it does teach and to allege these very Congresses, full of dogmatic utterances and assumptions, in evidence. The Congresses teach, indeed, but they teach opposite doctrines, and if the latter had been expressly designed to contradict the former it could hardly have set about it more thoroughly. The "Anglo-Catholic" meeting was the fruit of the "Anglo-Catholic Congress," held in the Albert Hall in July of last year, to the earnestness and devotion of which we bore willing testimony,1 and its members all accepted the main Catholic doctrines, except of course the divine constitution of the Church and the supremacy of the Pope as Vicar of Christ. But the "Modern Churchmen," judging by the press reports, jettisoned nearly all the Catholic Faith, denied the inspiration of the Scriptures, the fact and, we suppose, the possibility of miracles, the Virgin Birth, the Resurrection, the Divinity of Christ, the Fall, and, inferentially, the Redemption, the institution of the Church. that each Modern Churchman stands saddled with the whole of this negative creed, but between them hardly one article

<sup>&</sup>lt;sup>1</sup> See The Month, Aug. 1920, "The Anglo-Catholic Congress," by James Britten, K.C.S.G.

of the Christian faith escaped repudiation. Yet the "Anglo-Catholics" and the "Modern Churchmen" are members of the same Church. The Church Times may speak slightingly of the "theological eccentricities" of the latter and assert "that these gentlemen in no way represent the Church," but at any rate they represent the Church just as much as do the Anglo-Catholics, and there is no authority in the Church to say that theirs is not Anglican teaching. A teaching Church must exercise its powers negatively as well as positively; must denounce error as well as proclaim truth; must be able to deprive and excommunicate the obstinate heretic. But that the Anglican Church never has done and never can do. Even so learned and sincere a man as Dr. Gore, taken to task for allowing any "National" Church to interpret the exceptive clause in St. Matthew as giving just grounds for divorce, is fain to admit that there is no final authority to decide whether it does or not. "I believe," he says,1 "this [clause] to be a gloss introduced by the Evangelist; probably not St. Matthew, but the Evangelist who combined St. Matthew's 'Oracles' with St. Mark to form our first Gospel and introduced some additions. . . . Most Catholic writers do not admit the natural sense of these clauses, but explain them away. . . . For my own part I cannot explain it away. And I cannot dispute the right of any 'National' Church to avail itself of the exceptive clause." Thus it is that Dr. Gore confesses that Christ has left His followers without guidance on a primary point of morality, and that, having set out to establish with certainty the true doctrine of matrimony, He has not succeeded in doing so.

Of course, in any other disputed point of Scripture teaching "any National Church" may equally claim the like liberty. This is what comes of repudiating the one means established by God of acquiring and retaining supernatural truth, a living, God-guided authority. Between the "Anglo-Catholics" and the Modern Churchmen there is, after all, only a difference of degree: both select their beliefs ultimately according to the dictate of their reasons: both in the strict etymological sense of the word are heretics. "Whoever offendeth in one point

becometh guilty of all" (St. James ii. 10).

J. K.

<sup>1</sup> Church Times, Aug. 19, 1921.

### II. TOPICS OF THE MONTH

Silesia and the League of Nations.

loof

gly

but

the

to

ch

ust

to

nat

en

or

ve

is

er

a St.

y's

0-

ot

m

bi

iil

1-

m

)-

15

7.

d

3,

d

f

e

e

Another crisis in the troubled relations of the Anglo-French Entente—which has tacitly let drop its epithet "cordiale"—has come and

gone. The Upper Silesian question, in which England takes the German point of view, and France the Polish, has been referred to the Council of the League of Nations, which after all, if only it were the League of Nations and not merely. a League of the victors, would be the proper body to settle it. It is time that the Supreme Council, now practically reduced to two men, should cease to dictate the affairs of Europe. If English and French interests only are to decide all the great European issues, none of the decisions will be permanent. These continual bickerings between nations which have one supreme interest in common, far greater than any that divide them, viz., the establishment and maintenance of European peace, show how little progress their statesmen have made towards the ideals aroused by the war, whereby international differences should be settled by open and friendly discussion. Compared with the re-establishment of peace and international justice, these interests are merely material, centring around trade advantages and the making of money; there are no "points of honour" to affront and arouse national pride, nothing that cannot be made a matter of barter. The constant resurgence of differences suggests that not international justice but international finance is governing Anglo-French relations—a deplorable descent, if such is the case, from the ideals for which the soldiers, if not the politicians, fought, France wants security against a German revanche, and of the two ways in which such security could be obtained—the total crushing and dismemberment of her rival and the admission of a republican Germany into the League of Nations-she has aimed from the first at the former. Hence her interest in the military strength of Poland and in the weakening of Germany by taking from her the Silesian coalfields. In other words, force not law is still to rule in Europe. We are convinced that such policy is mistaken, not from any lack of appreciation of the heroism and sufferings of France in the war, or of the brutal and false philosophy of the German war-lords, but because it postpones indefinitely the restoration of European peace, and decisively rejects the remedy which Christianity proposes for injustice—the union and co-operation of all nations in the maintenance of right by process of law. There must, of course, be force to give sanction to that process, but it will not be the self-assertive force of any one Power but of all combined against the aggressor.

Si vis Pacem para Pacem.

For, as we have often said, the war-stricken world cannot avoid more and worse war by simply piling up the materials for fighting. It must cultivate peace and diligently consider

how to avoid war by eliminating its causes. It must provide other means of settling disputes between nations, which generally arise not from the clashing of national interests properly so called but from the clashing of the interests of commercial groups. We refuse to believe that the same needs which have brought about law and order in each civilized community do not imperatively call for, and cannot create, law and order between the various national entities. To secure peace and safety the individual submits to many limitations of liberty, and is vastly the gainer thereby; he establishes his own rights by a due regard for those of others. The same result would infallibly ensue if national selfishness, the narrow incessant pursuit of national "interests," gave place to a regard for justice. What might not have happened if only in the Peace of Versailles had appeared some trace of such a spirit, if only some great Power had openly and formally abandoned some advantage which pressed hardly on a lesser Power, if only the victors had shown an example of magnanimity to the vanquished. But after drafting the constitution of the League of Nations, the ideal of a new international order, the Allies set themselves to work on the old un-Christian lines, and the Peace Conference, in General Smuts' well-known words, became a "seething cauldron of human passion and greed." Hence it is that war still drags on between Turkey and Greece and the Supreme Council, which could stop it if united, are too much at variance to do so.

Traffic in Human Lives.

scrapping of the peace principles so loudly proclaimed at Versailles as the recent decision of the Supreme Council that the Allies should observe neutrality in the Turco-Grecian war but to allow both combatants to be freely supplied with arms by private firms. Yet, according to Article 8 of the League, "Members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections," and, therefore, were they at all sincere, they should try to prevent their nationals from engaging in this deadly traffic, if only for the reason that, once a financial interest is created in war, war will go on. How shall the East ever regain peace if the profits of great French and English armament firms depend upon its continued unrest? If there was ever an industry

that should be nationalized it is this manufacture of munitions. What moral right has any private individual or group to furnish

Nothing perhaps better illustrates the cynical

means for a war, the justice of which is unknown to them? And if that be sinful, how much more so is the act that furnishes both sides with weapons of destruction? The Christian conscience is rightly shocked at the levity with which the Allies still countenance in a desperately impoverished world the continued waste of war.

Equally shocking and just as significant of our Volunteers demoralized state was the recent rush of Brifor the tish adventurers to join a supposed Spanish Spanish War. Legion to fight against the Moors. dividual is justified in fighting for the rights of his own country, assuming them to require this method of vindication, and any foreigner, convinced of the justice of his cause, may lend him a hand to secure its triumph. But he is under a very strict obligation, if he would escape the guilt of murder, of ascertaining that the cause is just before so supporting it. How many of these British mercenaries, we wonder, even realized that obligation. It was enough for them, doubtless, being unemployed, that here was a chance of regular pay with a spice of adventure. The rights and wrongs of the matter seemed of no concern. Spain may conceivably have been acting unjustly in its narrow sphere of influence: the Moors may possibly be resisting unlawful aggression; but how were the volunteers to know? case, it was white men against niggers. Thus does the evil atmosphere of the war still affect us, aided by the fact that peace has nothing to offer many of those who fought in it. The wouldbe Spanish Legionaries are not wholly to blame. Instead of being the first and constant charge on the nation for whom they fought, they have been left to the "mercy of economic laws," so little has the Government understood or fulfilled its main duty -the protection of the weak and helpless.

The work of the Washington Conference.

cen

by

ng.

ier

de

er-

SO

ial

ve

ot

en

li-

ne

d

ie

ıl

ıt

d

y

y

f

l

ì

The date for the Washington Conference has been fixed for November 11th, the third anniversary of Armistice Day, and all the nations invited have declared their acceptance of the

programme—first, a discussion of policy in the Pacific; and, secondly, and, to some extent consequently, an arrangement for mutual disarmament. If the members are in any way sincere, this Conference may indeed mark an epoch in international relations. But they will prove their sincerity only by declaring all that is in their minds regarding Far Eastern problems and disclaiming, as plainly and emphatically as they can, any policy which infringes the rights of others. Once Japan clears herself of imperialistic ambitions in China, once our own record there is beyond suspicion, once the strife for concessions and exclusive trade-rights is abandoned in favour of the "open-door" every-

where, once the nations both yellow and white make good their reasonable claims to restrict immigration into their territories of people of alien culture, then what further need is there of armaments in the Pacific? If the nations bordering that ocean would only resolve that no warships save what are necessary for police purposes shall be kept in its waters, they themselves would be much more secure than they are now and a load would at once be lifted from the shoulders of their subjects which would go far to bring back pre-war prosperity. And then, as the Americans shrewdly remark, the European nations, which are at present neglecting their war-debts and spending more than they owe in armaments, might be able to meet their obligations. statesmen see this and are constantly reiterating it, the peoples concerned are calling out for this policy of common sense-what influences stand in the way? The militarist party which exists in every nation, men who despair of the spread of civilization to international dealings, and the big armament corporations to which disarmament would mean ruin. It remains for the common folk, the bulk of every State, to shake off this incubus upon their well-being. Are the war-makers or the peace-lovers to have the last word in policy? Germany has been disarmed, and her forces were settled as the norm of those required for a great nation: when are the Allies that fixed that standard going to conform to it themselves?

No Alliances within the League. It has been suggested that the big Pacific nations, Japan, America and England, should form an Alliance as a preliminary to reducing their armaments. We are glad to see the

American Press protesting against the idea. Partial alliances would prove the destruction of any efficient League of Nations and lead inevitably to counter-alliances and all the old folly of the Balance of Power. For this reason we deplore the continuance of the Anglo-Japanese Alliance, a decision in regard to the renewal of which the Government has managed to shelve. It had its uses under the old system twenty years ago, but why, now that we are allied with Japan in the League of Nations and the menace from Germany and Russia which originally prompted the Alliance has been removed, we should be failing in "loyalty" if it were denounced, only the Prime Minister's advisers could tell us—and they don't speak.

Naval Policy and Peace. It may have been with the Machiavellian notion of showing the people what unrestricted competition in naval armaments really means that the Government "put up" Mr. Churchill on

August 3rd to defend a Supplementary Naval Vote. For that

politician stated plainly, quite ignoring the Washington Conference, that we are building and must continue to build capital ships as against America and Japan; which indeed is obvious, there being no other naval Powers worth considering. Yet, he continued, "one of these Powers is our ally and the other, not an actual ally, is bound to us by ties which are dear and precious. We have no conceivable or imaginable cause of quarrel with either of these Powers nor they with us." But the inexorable argument went on, unless we keep pace with them in building ships which will never, as far as we can see, be wanted, we shall become a third-rate naval Power and exist as a Commonwealth only on sufferance. So blame Japan, blame America, but don't blame us if we have to embark upon a programme of naval construction which will cost us 200 million pounds before we have got level with either of our friends and will not of course stop there. For, says this unbeliever in the community of nations, "we must rest upon our own independent strength. We have always done so. Let us do so now more than ever." So all the Government spokesman has to advise is unrestricted naval construction, at a time when every penny is needed to stave off bankruptcy: not one word did he say about the desirability and the possibility of persuading America and Japan to abate their ruinous rivalry and to seek security in mutual limitation of means of offence. Perhaps, as we have suggested, that after all was the moral intended to be drawn. If so, it might, we think, have been more clearly emphasized. for unless that moral is drawn, the anti-militarist will have to find such solace as he can in resolutions like the following, passed by the International Congress of Metal Workers at Lucerne on August 14th: "We are in favour of refusing to manufacture munitions of war, and advocate the progressive suppression of the production of armaments."

Hopes and Prayers for Ireland.

neir

ries

of

ean ary

ves

uld

ıld

ri-

re-

we he

es

at

sts

on

to

m

ir

re

1

ıt

0

c

The negotiations with the representatives of Ireland, initiated in the desire to satisfy the lawful aspirations of that people for freedom from alien rule, whilst preserving for this

country the security which it has enjoyed for long centuries through holding the sister nation in subjection, are still happily and hopefully going on amid the prayers of those who see in the final healing of this age-long feud the best guarantee for the future peace of the world. This is not the place to discuss the political aspects of the negotiations: we can only go on praying that, with the growth of good will and confidence on both sides, means may be found to reconcile Irish liberty with English security. For the alternative is such as no friend of England or Ireland can contemplate without horror.

It may be worth while, in the interests of constitutional accuracy, to point out in this connection that "Dominion" autonomy is now acknowledged by all those who speak for the Commonwealth, not merely by Mr. Bonar Law in a moment of forgetfulness, as some scribe has said, to connote the right to secede. That right of course is not to be found in any written document: indeed such legal bonds as exist, such as the right of the Imperial Government to legislate for them, the right of the Governor-General to veto local legislation, etc., all point to a measure of real dependency. But ever since the first Colonial Conference in 1887, these legal bonds have gradually and tacitly become obsolete, until in July, 1919, Lord Milner could declare that "the only possibility of a continuance of the British Empire is on a basis of absolute out-and-out equal partnership between the United Kingdom and the Dominions." On that understanding during and since the war the Dominions have consistently acted, and their admission as separate entities into the League of Nations sets a constitutional seal upon their claims. Finally, though representing small communities of a few millions each, they took rank as equals in the recent Imperial Conference with the statesmen representing the forty millions of these islands, and were able on occasion to check or alter the policy of the home Government.

The Return to Oxford of the Black Friars. Academic Oxford, scattered to the four winds and the seven seas during the Long, will hardly be able to appreciate properly what took place in St. Giles's during its absence, viz., the re-

turn of the Dominicans to the University, whose birth they had practically witnessed and whose growth they had done so much to foster. On August 15th, the very day seven centuries before on which the Black Friars first reached the city, the foundation stone of a new Priory Church was laid by the Cardinal Archbishop, and a sermon preached, worthy of the historic occasion, by Cardinal Gasquet, O.S.B. It is intended to construct the Priory Church, with stalls for 100 friars and ante-chapel for the public, before the Priory itself, so that it may be some time before Oxford wakes up to the presence of yet another Religious Order in its midst. But the awakening when it comes will be a permanent one. H.E. Cardinal Bourne, in the course of the proceedings, made the highly important announcement that the coming of the Dominicans, with their bold and far-sighted project of a Schola Generalis, would make possible the establishment at Oxford of a faculty, recognized by the Holy See, for conferring degrees in philosophy, theology and Canon Law. Thus once more St. Thomas, once held in such honour at the University, will come into his own, and a reformed scholasticism compete in their very home with the vagaries of modern eclectics. Fugat umbram veritas, noctem lux eliminat. It may be taken as an earnest of what is to come elsewhere that, as we learn, an eminent Dominican theologian has consented to give twenty-five lectures on St. Thomas in the current Extension Course of London University.

The "Plater Memorial" College for Workers.

e

e

e

e

5

S

The Dominican celebrations at Oxford coincided with the inauguration of the Second C.S.G. Summer School, more largely attended than that of last year, which was des-

cribed with such great enthusiasm in our August issue (1920) by the late Father Charles Plater. Naturally the memory of that elect soul was much in the hearts of those who attended it, and his name frequently on their lips, especially at the general meeting on the evening of August 15th, when formal announcement was made of the establishment of a Catholic Labour College, as a memorial of his great work. This, in its way, was as memorable an event as the function earlier in the day. Press is full of the declarations of Labour leaders, confessing, honestly enough, to the mistaken policy adopted by the workers during the past year of strife. These admissions show, on the one hand, that those who make them have not yet found the light, and, on the other, that they are capable of being taught where to find it. Now more than ever is it incumbent on those who have a sure grasp of the principles on which alone social reform can be based, to proclaim those principles, and to none will the worker listen with more readiness than to those of his own class, who know their needs and have no axe to grind. The College is to open next term with at least two students, living with its Principal in a hired house. No one who has experience of the ways of Providence will scoff at such humble beginnings. No one who knows the appalling confusion of thought and blindness of aim current amongst non-Catholic workers, and the multitude of false teachers who are engaged in further misleading them, but will wish that this particular mustard-seed will speedily become a large tree. The organ of the C.S.G., The Christian Democrat, which month by month points out the injustices of the prevalent economic philosophy and practice, and with admirable force and clearness indicates the remedy, should be read by all who hope that industry may, by the mere force of Catholic truth, be ultimately re-Christianized.

The Question of Usury.

Amongst questions on which accurate thinking is necessary, not only amongst working folk, none is more important than the question of usury, the great sin of modern days, the

source of nearly all our industrial troubles. A striking article in Blackfriars for May of this year, by Father Austin Barker,

O.P., conveyed a grave warning to investors by emphasizing the fact that, unless the three extrinsic justifying titles are present, restitution is due for taking interest on money lent, and appositely quoting St. Thomas to the effect that, since money is not a commodity but a mere instrument of exchange, therefore "to take payment for the use of money (which payment is known as usury) is by its very nature unlawful." In the entire absence of the extrinsic titles, this doctrine is undoubtedly sound and is acknowledged by all Christian economists, though men like Bentham and Hume held that payment might be exacted because of the service rendered to the borrower; in other words, that you might exploit your neighbour's need or convenience. But what Father Barker seems to deny is that, with the rise of the capitalist system, money has ceased to be a mere res fungibilis, a medium of exchange: that in that system it is virtually productive, that is to say, it carries with it as a matter of course one or more of the three justifying titles, which thus become in a sense intrinsic to it. In this he is defending a position not generally occupied by Catholic economists, who do not regard Capitalism as essentially immoral.1 In their view the sin of usury, so long as the capitalist system lasts, merely consists in exacting more interest than the risk, loss or sacrifice undergone by the lender justify. The time may come, and many are striving for its advent, when this present equivalence of money to capital, which is so terribly abused to the injury of the State, shall be destroyed, but, meanwhile, regarding those who may become troubled by the fact that they are living on "money lent," i.e., on a reasonable percentage of their capital, the answer of the Roman Congregations is surely the wise one-non esse inquietandos. The common practice of Catholics from the Pope downwards, which is equivalent in this case to an exercise of the magisterium ordinarium of the Church, is enough to justify them, and it is expressly sanctioned in the new Codex of Canon Law.3

The End of a Myth. Several papers have made themselves highly ridiculous by serving up to their readers a tale of horrors regarding the plots of the Jews against Christendom without a careful e evidence, and *The Times*, itself not above

examination of the evidence, and *The Times*, itself not above accepting a fictitious story in furtherance of its purposes, has

<sup>1</sup> See "The Church and the Money Lender," by Rev. H. Irwin, The Month, Nov.—Dec., 1913, Jan. 1914.

<sup>3</sup> See the text quoted in the *Universe*, August 19, in a letter from Father J. B. McLaughlin, O.S.B.

<sup>&</sup>lt;sup>2</sup> "The bulk of the transactions that take place on the [London] Stock Exchange are of a speculative nature; the bona fide business having been estimated by competent judges at a bare 5 per cent of the whole." (G. Clare, Money Market Primer, quoted in Devas, p. 396.)

on this occasion done good service in exposing the provenance of the ridiculous "Protocols of the Elders of Sion," which, in the columns of the Morning Post and elsewhere, have been startling a credulous public. These supposed revelations, fabricated originally by the Russian police and first published in 1905, are conclusively shown to be a plagiarism of a French attack on Napoleon III., produced in Paris in 1865. Only those willing to be deceived were taken in by them, and we seem to remember that the Manchester Guardian long ago, though not perhaps with the thoroughness of The Times, proved their fictitious character. The moral is, in regard to all such reports, always to ask for evidence and to study the character of the evidence produced. The Catholic Church, ever since her institution, has been the butt of innumerable attacks of the sort, which would do her no harm except for the blind prejudice of those outside her.

A Typical Agnostic.

le

t,

y

a

0

n

e

S

0

t

t

B

How blind that prejudice is, even amongst the educated, has been recently shown, as we know, in Mr. Wells's so-called *Outlines of History*, and is further illustrated in the preface to

Mr. Shaw's more recent play, "Back to Methuselah." He calls the Church of England, the Church of Rome, and the Greek Church "dwindling sects," but gives no comparative statistics, so we may let that pass as far as we are concerned, but when he goes on to say that we shall dwindle still more unless we give up "our old superstitions," which he proceeds to enumerate as follows—

that this world was made in the year 4004 B.C.; that damnation means an eternity of blazing brimstone; that Immaculate Conception means that sex is sinful and that Christ was parthenogenetically brought forth by a Virgin, descended in like manner from a line of virgins right back to Eve; that the Trinity is an anthropomorphic monster with three heads, which are yet only one head; . . . that the Bible is an infallible scientific manual, an accurate historical chronicle and a complete guide to conduct; that we may lie and cheat and murder and then wash ourselves innocent in the blood of the Lamb on Sunday at the cost of a *credo* and a penny in the plate, and so forth,—

it will not do to say that this blasphemous travesty of truth, on a par with the fables about the early Christians spread abroad by evil-minded Pagans, is "only Shaw's fun"; that in reality he knows better and is only posing, according to his wont. We do not think Mr. Shaw knows any better: there is no evidence in his writings that he has ever taken the pains to learn the Christian faith which he so constantly and wantonly and coarsely reviles: it is typical of the agnostic mentality, so provincial in

its outlook, to ridicule what it does not understand, and not to understand what it ridicules—so typical, that instances come to hand with every newspaper.

The Ignorance of the Educated.

Here is a correspondent in the New Witness,1 for instance, who understands so little about the Catholic doctrine of the Sacraments that he declares that the sacramental character de-

M

ui

sh

th

pe

of

m

ñį

pi

th

in

st

co

ar

de

li

bi

0

ti

ti

CC

m

SE

be

a

fa

fu

pi

o

M

by

pends entirely upon the intention and understanding of the recipient-" just as a sandwich from a coffee stall [he " suggests "] may be for one man the Body and Blood of Christ, so may the elements of the Mass be for another merely bread and wine." Similarly in his recent book, The Making of an Optimist, Mr. Hamilton Fyfe, a war-correspondent of some note, who presumably has a reputation to lose, writes with a dogmatic insolence about the shortcomings of Christianity, that shows he is more ignorant of the subject than even a Harmsworth journalist has any right to be. It is a puzzle why these men, who would be courteous and intelligent in conversation with an individual Catholic, should so throw honesty and decency to the winds when they come to write about the faith. If it is merely a traditional pose, become second nature through mere inadvertence, the sooner it is realized as such and abandoned the better for the repute of journalism.

Pseudo-Science at Work. The "Missing-Link," constructed from a few fragments of skull-bone found at Piltdown, in Sussex, and supposed to be the very earliest human remains known, is having another run

in the papers, owing to the publication, in the Illustrated London News of August 15th, of pictures taken from Belgian busts intended to represent the individuals to which these and similar fragments belonged. It is the wearisome duty of the Christian apologist to protest repeatedly against the continual attempt to foist upon popular credence by mere reiteration an unproven and doubtful hypothesis as scientific fact. The assumption, of course, is that the body of man was formed by gradual evolution through a long range of ape-ancestors, and the few certain facts palæontology reveals are for ever being manipulated, falsified and exaggerated to support this view, not obviously from any zeal for truth, but because it is wrongly supposed to discredit Christian revela-For the rest, several of the busts of the Belgian sculptor present types of humanity which contrast favourably with many of our own age. The accompanying letter-press, with its false claim of practical unanimity amongst anthropologists and its constant assertion of hypothesis as fact, is as "unscientific" as anything in

<sup>1</sup> July 15, p. 30.

Mr.Wells. The whole question of prehistoric man is so vague and undecided that the only prudent attitude in regard to it is that of the open mind. Professor Windle, in *The Church and Science*, shows exactly how far the evidence warrants us in going, whilst the contradictory views of experts were long ago exposed in this periodical.<sup>1</sup>

Performing Animals. We are wholly in sympathy with the movement to abolish exhibitions of performing animals, both because of the cruelties as a rule inseparable from their training, and because

of their own puerile and degrading character. They are a more or less refined continuation of the bull-baiting and cockfighting characteristic of a more openly barbarous age. No one pretends that the animals like either process or results, though they may be glad of the rewards which follow, and, although in some cases they may be of educative value as indicating the potentialities of non-rational creatures, in the majority of instances they only appeal to our sense of the grotesque and incongruous. So let Fido continue to beg for sugar or die for his country, but let it be done in the privacy of his own home and under no stimulus of fear.

Post Office Tyranny. As time goes on the tale of the Government's delinquencies increases proportionately, as it is the inevitable fate of a Coalition to please nobody. But if one thing more than another

decides its doom at the General Election, it will be, not its handling of Labour, or its foreign policy, or its violation of its pledges, but its charging 11d. postage on a postcard! The whole Post Office policy has succeeded in producing the maximum of irritation with the mimimum of profit: it has inaugurated and continued a process of giving less for higher charges: it is not conducted as a public service for the public good, but as a means of making up deficits in other departments. A public service has no business to be making money, over and above what it costs to administer: as things are, indirect taxation is being levied through our correspondence, and our business intercourse is heavily handicapped. And all this is being done in face of protest from every side, and with the result of still further decreasing postal revenues. The powerlessness of the public under bureaucratic tyranny gives us at any rate a valuable object lesson in the evils of nationalization.

THE EDITOR.

<sup>&</sup>lt;sup>1</sup> See The Month: "The Men of the Old Stone Age," Nov. 1913: "The Missing Link," Jan. 1914; "The Piltdown Skull Again," May, 1917; articles by Rev. L. Watt, S.J.

## III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

#### CATHOLIC DOCTRINE AND PRACTICE.

us and

Ca

Lu

COL

per wa

str

tio

we

pu

lar

thr

lif

he

stu

as

stu

a l

Ny

int

rea

wi

int

at

aft

de

the

est

an

tha

Ge

Pri

Evolution, Catholic attitude towards [U. A. Hauber in Ecclesiastical Review, August, 1921, p. 134].

Unity of the Church, The Visible [Rev. H. Russell in Month, Sept., 1921, p. 229].

#### CATHOLIC DEFENCE.

Anglicans and the Greek Orthodox [M. d'Herbigny in Etudes, August 20, 1921, p. 415].

Catholic History: The Projects of the K. of C. regarding [B. Kennedy in America, July 23, p. 321: July 31, p. 354, 1921].

Coulton, Dr. G. G., and Bible Reading among Catholics [Tablet, July 23, 30, August 6, 1921, pp. 151, 182].

Eugenics, The Abominations of [V. McNabb, O.P., in New Witness, June 10, p. 60: July 8, 1921, p. 5].

Proselytism in Ireland [M. H. MacInerny, O.P., in Irish Ecclesiastical Record, August, 1921, p. 140].

Wells, H. G., and the Origin of Christianity [Sir B. Windle in Catholic World, August, 1921, p. 641].

## POINTS OF CATHOLIC INTEREST.

Birth Control, The Crime of [V. McNabb, O.P., in Blackfriars, July, 1921, p. 213].

Capitalism in America: Un-Christian Tactics of [G. C. Treacy, S.J., in America, August 13, 1921, p. 408].

Catholic Drama: a plea and suggestions [George Barton in America, August 6, 1921, p. 369].

Catholic Guild of Israel: aims and constitution [Bede Jarrett, O.P., in Month, Sept., 1921, p. 193].

Depopulation in France, The Problem of [D. Gwynn in Blackfriars, July, 1921, p. 224].

Jewish Problem, The: Jews at the Peace Conference [J. Huby in Etudes, August 20, 1921, p. 385].

Manning: an epilogue to his Life [S. Leslie in Blackfriars, July, 1921, p. 202].

Papini's Life of Christ [A. R. Bandini in Catholic World, August, 1921, p. 650].

Washington Conference: opposition from Jingo press [A. J. Beck in America, August 13, 1921, p. 395.]

# **REVIEWS**

## I-BLESSED PETER CANISIUS'

THIS Life of Peter Canisius is of particular value since, in addition to its purely biographical interest, it gives us a very clear idea of the establishment of the Jesuit Order and the work of the Counter-Reformation in Germany. Canisius was born on May 8, 1521, on the very day on which Luther was excommunicated, and in the year of St. Ignatius' conversion. His life thus fell in one of the most critical periods in the history of the Catholic Church, and he himself was destined to play an important part in the religious

struggle of the time.

His early life and education formed an excellent preparation for the work which was before him. He was born of wealthy Catholic parents, and at the age of 15 became a pupil at the Cologne High School. There he came particularly under the influence of Nicholas Esch, a very holy priest, through whom Canisius made great progress in the spiritual life and became acquainted with the men who stood at the head of the Catholic party. He was very successful in his studies, became Licentiate of Arts in 1538, gained his degree as Doctor of Philosophy in 1540, and then turned to the study of theology. In the meantime he had become increasingly conscious of his call to the religious life. Even as a boy, when kneeling before the tabernacle in the church of Nymwegen, he tells us that he experienced a supernatural, interior illumination, by means of which he was made to realize the foolishness and vanity of the world, and was filled with a desire to dedicate his life to the service of God. These interior illuminations were renewed during his student years at Cologne. In 1540 he took a vow of chastity, and soon after determined to join a Religious Order but could not decide which. A holy widow of his acquaintance, who had the gift of prophecy, had foretold that God was about to establish a new Order of priests for the revival of the Church, and that Canisius would be incorporated in this Order. At that time, he says, the Jesuits were unheard of, not only in Germany, but also in France and Italy. He took the ques-

<sup>&#</sup>x27; Petrus Canisius, by O. Braunsberger. London: Herder. Pp. xi. 333. Price, 14 marks.

tion of his vocation much to heart, but was entirely at a loss as to where this new Order was to be found. The difficulty was solved in this very year, when Peter Faber, Ignatius' first companion, came to Cologne. Canisius visited him at Mayence in 1542, remained a month, and made the Spiritual Exercises under his direction. In 1543, Canisius decided to join the Order. Four more years in Cologne were devoted to study and to training in the religious life. There he was ordained in 1546. In the following year, St. Ignatius summoned him to Rome, where he was to take his final vows. He was professed on September 4, 1549, in the Church of Maria della Strada. In October of the same year he took his degree as Doctor of Theology at Bologna, and then returned to Germany, where he commenced those labours which have won for him, next to St. Boniface, the title of the "Apostle of the Germans."

Canisius' work in Germany extended over a period of 30 years, years of the most indefatigable activity as teacher, preacher, author, adviser both of Pope and Emperor, and as Provincial of the German Jesuits. For eight years he was Teacher of Theology, first at the High School at Ingolstadt, and later at Vienna. He did not restrict himself to the work in the schools, but preached to the people in German and visited the prisons. In Lower Austria there were 250 parishes without priests. Canisius was filled with pity for the inhabitants, and during Lent, 1553, he wandered from place to place over snow and ice, preaching and administering the sacraments. While at Vienna he also wrote his famous catechism. Several Catholic catechisms existed, but none sufficiently good to hold its own against Luther's catechism, which was flooding the country. Canisius's immediately became very popular, and one writer asserted that it was of as much importance for the Church of the Counter-Reformation as Luther's was for the Church of the Reformation. For 13 years Canisius was Provincial of the Society in Upper Germany.

b

h

a

n

S

0

b

d

T

F

p

When he first entered on this post Jesuit colleges had been established at Vienna and Prague, and one at Ingolstadt was just struggling into existence. He brought these to high efficiency, and established others at Munich, Dillingen, Halle, and Augsburg. He also worked for the extension of the Order in Hungary and Lower Austria. He was frequently called upon to render more public services to the Church.

For two months he was present at the Council of Trent and joined in the discussion of one of the most burning questions of the day, whether Communion in two kinds should be granted to the laity. On leaving Trent he was summoned to Innsbruck by the Emperor to join a council of theologians. which Ferdinand had called to advise him in ecclesiastical affairs. There Canisius successfully exerted his influence to maintain a friendly relationship between Pope and Emperor. Soon after he had occasion to visit Rome, and was entrusted with a secret mission by the Pope. He was to visit the Catholic princes of Germany, communicate to them the resolutions of the Council of Trent, and urge them in the Pope's name to be present at the Imperial Diet, which was to be held at Augsburg in 1556, in order to resist any further attacks on the Church. When the Diet met, Canisius, with two Spanish Jesuits and two secular priests, was appointed adviser to the Papal Legate, Cardinal Commendone. The subject to be discussed was the religious settlement. The Emperor and the Catholic Princes were agreed that the Peace of Augsburg of the preceding year must be confirmed. As this peace had been condemned by Pope Paul IV., the Legate thought that he would be obliged to protest against its confirmation. Canisius realized that such an action would enrage the Emperor and alienate the sympathies of the whole of Catholic Germany. It was largely due to his influence that the Pope was induced to tolerate the Peace, though he could not approve of it. As a result the Catholic Princes publicly accepted the resolutions of the Council of Trent, and expressed their willingness to carry them out. "From this moment," writes a contemporary, "a new life begins for the Catholic Church in Germany."

The last years of Canisius' life were spent at Fribourg in Switzerland, where he continued his labours in the interests of the Church until his death in 1597. His great virtues had been fully appreciated by his contemporaries, and after his death many miracles were worked through his intercession. In the early part of the seventeenth century investigations were started with a view to obtaining his beatification, which, however, was delayed for various reasons until 1864. This year the fourth centenary of his birth is celebrated, and Father Braunsberger's able biography renders the best

possible service to his memory.

## 2-SUPERNATURAL MYSTICISM 1

HE title of this work is somewhat misleading unless we are to concede to the word Mysticism a rather wider extension than it can fruitfully bear, for of the twenty-seven chapters which the book contains only nine at most may fairly be said to treat definitely of that subject. These nine chapters do what they profess to do: that is, they sketch out accurately enough the classic "Way of the Soul" from its first step upwards, through the purgations of sense and spirit, to the destined end of Union. They enumerate and define, as far as these sublime matters come at all within the scope of definition, the regular course of experiences and passions through which the contemplative soul passes in its progress, and to that extent at least their author has rendered a real service to those (and they are a very large number) in whom an interest has been awakened in the Contemplative Life and who want to have some sort of compendious view of it and That is, of course, not all that he to learn its vocabulary. has done. His evident earnestness and eloquence should be most helpful, too, and encouraging to those whose interest is more personal: who, perhaps, are anxious and need reassuring about their own experiences.

Our own conviction, however, is that for such persons little other reading, if any, is needed—or can help them—than the writings of St. Teresa and St. John of the Cross. Elucidations of difficult points are of course constantly necessary; but these will be far more effectively and safely obtained by reference to a competent director, such as the history of the saints guarantees to us that God never fails to provide in His own time. After all, the saints did not think of themselves as mystics: and mysticism was to them not a field of study but the life that they inevitably lived.

But we are becoming accustomed to a presentment of this most vital element of the spiritual life which seeks (and fails, because it simply cannot be done) to bring the secret ways of God with the soul into the plain circumference of the practical. Perhaps, indeed, this is no bad sign. Demand, we know, creates the supply—a supply too often of uneven adequacy—and there is to-day a great and growing demand for information about the mystical life, pointing, in the

<sup>&</sup>lt;sup>1</sup> By Benedict Williamson. London: Kegan Paul. Pp. xvi. 268. Price, 10s. 6d. 1921.

opinion of many, to a new and increasing diffusion of grace upon the world and a multiplication of contemplative calls—a "coming Age of the Spirit," as one writer says. May it be so.

It is not, however, intended to imply that Father Williamson's book comes under this criticism. No one who has read these chapters (or heard them, for apparently they embody the substance of conferences given at Tyburn Convent) will be tempted on their account to consider the Mystical Life as a thing to be lightly "taken up," or indeed to be approached in any but the most humble and detached spirit, or from any motive but the highest. But it is at least open to question whether any really proportionate benefit is derivable by those who make acquaintance with the subject thus briefly and summarily exposed, since from its very essential nature it is impatient of such exposition except at the price of a fallacious and therefore undesirable simplicity.

Anyhow, even were it possible to say nothing better of the book—and such is far from being the case—we should welcome it, not less for the evidence which its publication affords of the present and growing attention to the inner things of the Spirit in the uncloistered world, than for any light that it throws upon the teaching and practice of Mystical Theology.

## 3-ATONEMENT AND APOSTOLIC SUCCESSION'

E can hardly congratulate Mr. Lloyd Williams upon the precise setting of his first dissertation to be found in his Preface. After having quoted St. Paul's words (from II Corinthians xii.) that he had "heard unspeakable words not lawful for a man to utter," he goes on cheerfully to quote another text to the effect that "there is nothing hid that shall not be manifested," and the implication seems to be that he has succeeded in putting these "unspeakable words" down on paper. For ourselves we doubt very much whether in narrating these visions "the Apostle gives us the keynote to his life"; the Apostle himself merely refers to them as marks of Divine favour. And still more do we doubt any man's

<sup>&</sup>lt;sup>1</sup> The Visions of St. Paul and the Great Atonement: With a dissertation on the foundation of Christian Unity—Apostolic Succession. By the Rev. T. Lloyd Williams, B.A. London: Skeffington. Pp. 280. Price, 10s. 6d. net. 1921.

power to deduce their content from the Apostle's life; they would not in that case be so "unspeakable." We should rather take them as referring more probably to a partial revelation of the Divine Nature.

Taken, however, as a document of a purely human character, we find much in our author's treatment of the Atonement that commands our sympathy. Considering how central a place it occupies in the Christian faith, the Atonement is a curiously elusive dogma, and it is surprising to find how little has been accurately defined on the point. Substitution and solidarity, reparation and ransom—these, we feel, are aspects few and partial of a truth which is greater than any human enunciation of it. Mr. Williams, we are not surprised to find, is more elusive still. On pp. 109-112 he finds three elements in the Atonement, reconciliation, redemption and propitiation, but he emphasizes the third to such an extent as to omit the real at-one-ment. And his work suffers from that constant tendency of Anglican divines to relapse into mere chat where a plain yes or no or a clear-cut distinction are required. Still, there is not much positive fault to be found with Mr. Williams' discussion as it stands, and it even contains much that is refreshingly Catholic. He is clear and decisive, for example, on the subject of our Lord's Divinity (e.g. chap. xviii.), and on the Atonement itself cites important passages from the Fathers which, needless to say, have the true Catholic ring.

On the dissertation about the foundation of Christian Unity, taken to be Apostolic Succession, we have less to say. The Church of Rome is early pronounced to have been the mother of schism, but the general drift of the treatise is to deny an apostolic origin to the episcopacy. We cannot follow the author in his various fallacies, but it may be enough to refer to the excellent appendix on the subject in the Westminster Version (New Testament, Vol. III.). The climax comes with a translation of the severe letter of St. Gregory the Great to John of Constantinople, which "cancels once for all the claims of any man to absolute authority, or universal papacy, over the Church" (p. 270). But is not the close of the sixth century a little late for such a final abdication? And is it conceivable that our author thinks that St. Gregory the Great, of all men, claimed to be local Bishop of Rome and nothing more? St. Gregory may reasonably have supposed that his readers would exercise their common sense in interpreting him.

### 4-ANGLICAN AND ORTHODOX 1

TEVER perhaps has the feeling of isolation been stronger among Anglicans, or the conviction that this isolation does not respond to what Scripture and tradition show to have been the divine purpose for the Church, or to what indeed is reasonable and becoming in itself. But with whom are they to unite? The old Protestantism is dead or dying, and the Establishment is being torn asunder by two opposite tendencies, the predominant one (we fear it is predominant, in quantity) towards broader and agnostic views, the weaker one towards a more Catholic position. Naturally the former looks for reunion with the out-and-out Protestant bodies. That is a fact which has a vital bearing upon the whole subject of the book before us, but which, along with certain other inconvenient facts, is left almost entirely out of account by the author, who in this is only following a practice too common among those of his mind. They do not face the true facts, but rather tend to hide them from themselves and others. They have succeeded before now in blinding foreign Catholics, but English Catholics are not so easily deceived.

The "Catholic" party itself contains two schools, though we fancy there is no very sharp division between them. The one looks for reunion with the Holy See. It must be admitted that the condemnation of Anglican Orders has put anything like corporate reunion absolutely out of the question; and it is the knowledge of this that is apt to embitter the words of Anglicans when speaking of that condemnation. Mr. Douglas himself shows evident prejudice in speaking of it (p. 16), and the "hope" that it is untrue is no excuse for repeating a disgraceful canard against the Vatican (p. 21).

This book treats of possible reunion with the Orthodox Churches, to the difficulties of which the author is by no means blind. He quotes plentifully from the most important and relevant documents, and indeed about half the book is more or less devoted to documents, we mean the four appendices, entitled respectively, "The Doctrine of the Church and the Priesthood," "The Œcumenical Church and theAutocephalous Churches," "Eastern-Orthodox Economy in regard to Heterodox Sacraments" and "Lists of Books." The reader will derive from the whole a fairly good idea of the actual "relations"

<sup>&</sup>lt;sup>1</sup> The Relations of the Anglican Churches with the Eastern-Orthodox, especially in regard to Anglican Orders. By the Rev. J. A. Douglas, B.D. London: Faith Press. Pp. 198. Price, 12s. 1921.

of

sh

qu m

H

is

to

th

is

0

H

b

f

d

a

between the communions-the many mutual amenities that have taken place, even of a more or less liturgical character; the great obstacle arising from the lack of what the Easterns must demand, unity of faith; that rather vague "economy" in regard of Orders, which some Eastern writers have proposed, a working rule by which Anglican Orders might in practice be accepted as sufficient with a formal recognition or formal reunion. Naturally a suggestion such as this has

raised high hopes.

We do not think that the Established Church will change. except in the two opposite directions already indicated; only a small and unofficial portion will ever come to hold anything like "Orthodox" views. But what of the Orthodox themselves? Will they hold out for ever against Anglican seductions, as they have held out against the oppression of the Turk? To accept the really Anglican point of view would be to shake their belief and practice to its foundations. They would be "Orthodox" no more. That is what our author

does not properly comprehend.

The really striking likeness between Anglican and Greek lies in subjection to the State; and in both cases this has meant a loss of unity, according as civil independence in parts of the communion has led to religious independence or "auto-cephalicity." The Russians are as independent of Constantinople as American "Anglicans" are of Canterbury; there is no true unity of government or organization. Now that the despotism of the Czar is removed, it remains to be seen whether some Eastern Churches may not return to the "mother and mistress of all Churches." To do so would be merely to abjure their immediate and less worthy past; to unite with Anglicans would be to renounce both past and future.

## 5-CANON LAW!

HE larger book is a first-rate piece of work by a Professor of the Gregorian University. It marks a very great advance on the Institutiones Juris Publici Ecclesiastici

(2) De Penis Ecclesiasticis Scholarum usui accommodaverat H. Noldin, S.J. Codici Juris Canonici adaptavit A. Shönegger, S.J. Editio duodecima. Innsbruck: Fel. Rauch. Pp. 120.

<sup>&</sup>lt;sup>1</sup> (1) Troctatus Canonico-Moralis de Sacramentis juxta Codicem Juris Canonici. Vol. I. De Sacramentis in genere, de Baptismo, Confirmatione, et Eucharistia. By J. Laurentius, S.J. Turin: P. Marietti. Pp. vi. 684. Price, 17 francs.

of the same writer published in 1913. The present work shows wide reading and sober judgment. It is a full-dress work, somewhat in the manner of the old school, with frequent references to previous writers of the first class, yet in manner it is concise and, in certain delicate questions touching Holy Communion, the author takes a downright line, which is that of common sense, but which no earlier writer ventured to follow with such certainty. Here practice was ahead of theory.

It would be hard to find any question of importance which is not dealt with in this treatise. The writer's independence of view is also refreshing and generally commends itself. He knows his own mind, states it clearly, and is not afraid to break with a tradition when there are really solid reasons for so doing. One of the most pleasing features in the book is the author's method of interpreting the legal texts that arise. Here he takes the text in its obvious meaning and does not try to strain it one way or another. His method also of dealing with previous theological opinion will be to many an education in the objective handling of disputed questions.

The second volume under notice is a new edition, adapted to the Code of Canon Law, of a section of the well-known book on Moral Theology by the veteran Father Noldin. The adaptation has been made by Father Shönegger, Professor of Canon Law at Innsbruck University, and deals with "censures." The old text is kept where no change has to be made, and so the old features of clearness and neat statement are preserved.

It is doubtful whether the adapter is right in what he has to say on Canon 2319 § 1 (p. 79). He takes this to mean that marriage before an heretical minister as such brings with it excommunication reserved to the local Ordinary. The Canon, however, refers to the case mentioned in Canon 1063 § 1. There it is forbidden to go also before an heretical minister, in his capacity of religious minister, before or after the ceremony in the presence of the parish priest. The case of a Catholic who gets married by a Protestant minister without any other ceremony is different from the case of a Catholic who gets married by a priest and then also by a Protestant minister. It is this latter case which is dealt with in Canon 2319 § 1. The former case, for which no special penalty is laid down, will in some cases be an act of heresy,

and will then bring with it excommunication specially reserved to the Holy See, or it will be a case of *Communicatio in sacris* and will then make the person concerned suspect of heresy (cf. Canons 2314, 2316).

t

h

## 6-KING ALFRED'S BOOKS1

TT is strangely difficult to understand the motives which can have led Bishop G. Forrest Browne to compile this volume. While on the one hand we can find very little, in spite of the Bishop's wide reading and archæological knowledge, which adds to the scholarship of the subjects here treated of, the book on the other hand can certainly not be described as popular either in matter or manner. To say the truth, the presentment of his materials throughout strikes us as extraordinarily confused. Something of this may possibly be due to the fact that King Alfred's interest in literature took the form of producing translations, or rather impelled him to become an impressario of translators, leaving us with practically no means of judging how much of the work was done by himself and how much by scholars who worked under his direction. But Bishop Browne has rendered the whole matter much more complicated than it need be by setting before us a medley of translations, some of which are of seventeenth century date, some of our own times, while all that comes from King Alfred personally is represented by a rendering into modern English-not infrequently quite a free rendering-of what the monarch himself wrote in Anglo-Saxon. What complicates the matter still further is that we in many cases do not possess the original Anglo-Saxon text as it was first set down upon parchment in the ninth century, but only a later transcript altered and adapted in accordance with the linguistic developments of English speech during an interval of two hundred years or more. No doubt there is much in the book which will be read with interest by Catholics who are inspired with a just admiration for one of the most kingly figures in Christian history. Also we may acquit the author of any wish to belittle either the piety or the learning of our national hero, but they will find many of those irritating little innuendoes aimed at the

<sup>&</sup>lt;sup>1</sup> By Bishop G. F. Browne. London: S.P.C.K., Pp. xxxii. 390. Price, 30s.

"Romish" position or "Romish" historians, which all who are familiar with Bishop Browne's previous works will know that he cannot keep out of his pages. Though the author has written a great deal about the Anglo-Saxon Church, we must confess that we are doubtful as to his intimate acquaintance with the details of the subject. He appears surprised, for example (p. 199), at the fact that King Alfred calls clerics in minor Orders "priests." But surely anyone who had read the Homelies of Ælfric or the Laws of the Northern Clergy could not have a moment's doubt as to the general prevalence of this usage. There are also many other points of detail, the exactness of which we should be disposed to question. This work, if it is to be of any use at all, badly needs an index, but no index is provided.

## SHORT NOTICES.

BIBLICAL.

F the Cambridge Bible Congress had done nothing more than produce the volume called The Religion of the Scriptures (Heffer and Sons: 3s. 6d. net), which contains a selection of the papers read thereat, it would have fully justified its conveners. Catholics who have hitherto fed their faith, as all may do, on the oral tradition of the Church, the teaching of the living Voice, may be astonished to learn what wealth of interest is connected with the written tradition, and how deeply into the foundations of belief does the Bible penetrate. The papers selected for this little volume are, as their editor, Father Lattey, points out in his Preface, intended to illustrate the practical issue of the Catholic attitude towards the Bible. We have first of all the doctrine of Inspiration ably expounded by Dr. Arendzen and Dr. Downey. Then separate lecturers consider the religion of the Old and New Testament, "both on the institutional side (the Law, the Church) and in its more personal aspect (the Prophets, Christ)." Follow a learned appreciation of St. Jerome's victorious enterprise by the one scholar amongst us most fitted to celebrate it, Canon William Barry, and a note by Bishop Casartelli exposing the growth of a "higher-critical" assumption into a "highercritical" fact-a very useful conclusion to a book which adheres throughout to the rules of evidence and shows that Catholic faith has nothing to fear from scientific inquiry and discovery, properly so called.

The lengthy Encyclical on St. Jerome and Holy Scripture issued by the Holy Father on the occasion of the seventh centenary of St. Jerome's death is published in an English translation by Messrs. Burns, Oates and Washbourne (price 1s. net). It ranks in importance with Pope Leo's Providentissimus Deus and, like that great document, is concerned both with encouraging Biblical study and with warning scholars of limits

which the doctrine of inspiration sets upon their conjectures.

#### MORAL LAW.

P

F

ne

ai

li

W

0

ŧ

i

8 1

All that concerns the proper recitation of the Divine Office is set forth in a Practical Method of Reading the Breviary (Blase Benziger: New York) by the Rev. John J. Murphy. The title, in so far as it suggests a method different from the traditional obligatory one, is a misnomer, Father Murphy's treatise being precisely intended to teach ecclesiastical students, easily and correctly, how to practise that traditional method. The book, which is excellently arranged and printed, should be useful also to the compilers of the various Ordos, diocesan and religious.

For some twenty years the well-known work of Father Coppens, S.J., Moral Principles and Medical Practice, has helped the Catholic priest, physician and nurse to determine in what respects the moral law should control the art of healing and determine the character of various abnormal states and acts. Now a new and enlarged edition has been produced by Fr. H. Spalding, S.J. (Benziger: \$2.50) which contains additional chapters on topics like Euthanasia, Eugenics and Birth Control, which have since come into prominence, and the discussion of which greatly increases the value of the book. A useful Index and

Bibliography add further to its value.

#### DEVOTIONAL.

Messrs. Longmans have published a new impression of the cheap edition of the Abbé Fouard's famous Life of Christ (paper 2s. 6d.: cloth 3s. 6d.), which edition was first published about twenty years ago. It omits the notes and critical apparatus of the original work, but is all the better adapted for devotional reading on that account, and in this

form is brought within the reach of a wide public.

Nothing is less common in religious life than a practical realization of God's abiding love for the individual soul. We know ourselves unlovely and unlovable, and we cannot persuade ourselves that we are the objects of God's ardent affection. An adaption of St. Gertrude's "revelations," called The Love of the Sacred Heart (B.O. and W.: 6s. net), is intended to bring this truth home to us. The whole trend of her mystical intercourse with our Lord was meant to exhibit His changeless love for His creatures. The record of His utterances on the subject should be read with the simplicity with which it is written, for only so will it be wholly profitable.

The little volume called Spiritual Teaching of Fr. Sebastian Bowden (B.O. and W.: 6s. net) is well calculated to achieve its object-the maintenance of the spiritual influence of the holy Oratorian who died about a year ago. It consists of sermon-notes, counsels regarding the life of the soul, brief extracts from letters, all instinct with the wisdom of the Spirit and a blunt common sense, characteristic of the man.

With the laudable object of helping those who are not "born-Catholics" to assimilate thoroughly and easily one of the most prominent devotional practices in the Church, Mrs. Alice M. Gardiner has republished her booklet, The Convert's Rosary (B.O. and W.: 1s. net), which explains the proper method of using the devotion and supplies typical "meditations" for each of the mysteries. The little book deserves a wide circulation, not only among converts.

set

er:

ug-

nis-

ach

ra.

ed,

san

ns,

lic

ral

of

on

ch

nd

on

nd

p

th It

ll

1-

e

),

A friend of Thomas à Kempis and a kindred spirit, Master Gerlac Petersen, Canon Regular, produced in the early seventeenth century The Fiery Soliloquy with God (B.O. and W.: 3s. 6d. net), a devotional treatise not unworthy to be ranked with the "Imitation." Messrs. Burns, Oates and Washbourne have recently added this to their handy devotional library, making use of an old English translation.

Father F. A. Houck, of Toledo, U.S.A., has followed up his treatise "de Deo Creatore" which he called "Our Palace Wonderful" and which was an argument from the splendour of the material universe to that of its Maker, by a similar exposition of the spiritual cosmos within us, wherein and whereby God means His moral attributes to be reflected. The Palace Beautiful (Pustet: \$1.50) describes the Temple of the Holy Spirit, which is St. Paul's name for the rational, baptized creature, based upon faith, raised up by hope and adorned by charity. A very stimulating and fresh presentment of familiar truths.

We are glad that the reception given to his previous translations of St. Bernard's Sermons on the Canticle of Canticles has encouraged "A Priest of Mount Melleray" to enlarge the scope of his plan and to aim at presenting an English version of the Saint's other sermons in three volumes. The first volume of these Sermons for the Seasons and Principal Festivals of the Year (Browne and Nolan: 10s.) has just appeared, and will be prized by both clergy and laity as containing, in clear, eloquent language, the thoughts of one of God's inspired Saints on the workings of His Providence.

#### HISTORICAL.

The sketch of recent Irish history given by Mr. Stephen Gwynn, an ex-Nationalist M.P., in The Irish Situation (Jonathan Cape: 3s. 6d. net), is a useful summary from the standpoint of the old "constitutional party" of the events which terminated in the second Sinn Fein election of June, 1921, although the developments of the last two months have already falsified some of its interpretations and more of its forecasts. A Protestant himself, Mr. Gwynn seems scarcely to appreciate the hateful religious bigotry that dictates political action amongst the majority in N.E. Ulster.

Dr. Kinsman, ex-Bishop of Delaware, U.S.A., and a recent convert, is exceptionally fitted to pronounce a reasoned judgment on the penultimate General Council. For at one time he studied its records in search of justification for his own position outside the Catholic Church of Rome, and brought in this sense an unprejudiced eye to bear upon the ecclesiastical conditions which necessitated it. Hence we find in his Trent (Longmans: 5s.) a fearless description of the abnormal state, political and religious, to which the Holy See had been reduced by a succession of weak or worldly Popes, and overbearing Emperors. But there is also a no less shrewd and sober estimate of the Protestant Reformation, which in England as elsewhere made an essential break with the old Catholic tradition, and a demonstration that in the reform inaugurated by Trent lies the hope of Christianity.

Father Hart of St. Cuthbert's Grammar School is already favourably known for his two-volume Bible History: accordingly his Shorter Bible History (B.O. and W.: 3s. 6d. net) designed for teachers and scholars

well-

injus

defe

char

emo

ally

their

com

take

edu

dist

sub

in l

per:

Loi

mo

dra

" T

vin

the

por

wh

his

pre

da

the

ex

sa

in

Ir

an

id

ne

lig

ra

iı

n

h

ľ

0

1

alike is sure of a welcome. It is very well adapted for school work, and the bearing of each of the Testaments on the other is carefully pointed out. It would have been better, we think, if, even in this shorter history, the author had indicated some solutions of the extremely difficult problems raised by the early history of mankind in Genesis and by what is known by scientific investigation. Our scholars should be forearmed against the objections of the rationalist.

The twelve pamphlets on The English Dominican Province which we reviewed in our June issue have now been issued in a single bound volume (C.T.S. 322 pp.: price 3s. 6d.) with a preface by Bishop Conturier, O.P. They make a very cheap and attractive book and should help much to promote the great Dominican revival inaugurated at Oxford

last month.

A useful account of the Civil Policy of Henry VIII. and the Reformation, with a Preface and an Introduction, is contained in The Foundations of Modern Ireland (S.P.C.K. Texts for Students, No. 27, pp. vi. 64: 1s. 6d.), by Constantia Maxwell, M.A. The authoress is not Catholic in her convictions, but is quite fair in tone. She tells us of the state of Ireland in 1515, some personal characteristics of the protagonists, Kildare, Browne, Staples, a description of Grey's conquests, the buying of the allegiance of Ulster, the more important legislation on the Supremacy, and the ultimate failure of the movement, culminating in a summary of Bentivoglio's report to the Holy See demonstrating Catholic ascendancy. We should have liked some remark on the packing of the Irish Parliament, on the shiftiness of Archbishop Browne, on the quarrels between Grey, Browne and Staples, and above all, a word of warning as to Robert Ware's forgeries, which have found their way into such authorities as Cox, Mant, Bagwell, and Ball. We should also have liked to see a reference to MacCaffrey's "History of the Catholic Church from the Renaissance to the French Revolution," which contains the best account of the Church in Ireland from a Catholic point of view. And we recommend all Catholics who care to use this text-book to have MacCaffrey at their elbow as a corrective.

#### VERSE.

We are not much in sympathy with modern attempts to find poetic inspiration in the Classical Dictionary. The ancient myths have been overworked by generations of poets. Christians at any rate should have no need of them. Hence **The Songs of the Groves** published anonymously at 7s. 6d. net by the Vine Press, Steyning, do not impress us, although they are full of picturesque imagery and happy phrase. The Pagan muse was often animal and erotic, and some of the translations here might better have been left in the decent obscurity of the Greek. We have failed to discover in the book a single sign of faith, a single Christian sentiment; it is all empty nature-worship, vague and futile.

#### FICTION.

In Gildersleeves (Sands: 8s. 6d. net), Miss E. M. Wilmot-Buxton has written a novel with several very decided purposes, all well worth pursuing and all excellently illustrated in an engrossing tale. The first, we conjecture, is to call attention to the inadequacy of the salaries often paid to women teachers in private secondary schools for girls. The upset of pre-war monetary standards from which we are still labouring has made it difficult to estimate what equity demands in this matter,

vork.

fully

orter

ficult

what e

med

we

ound

rier, help

ford

Re-

The

27,

is

us

TO-

sts,

ion

ng

ng

ng

on

rd

ay

90

18

and the modern tendency is, we are glad to say, to do justice to a well-deserving class, which on Miss Buxton's showing has suffered much injustice in the not very remote past. Another aim is to expose the defects of a school-education which takes no stock of religion or character-training. The result amongst a crowd of children at the most emotional age, prone to idolize their mistresses and each other, is naturally very bad, and explains why non-Catholic parents so often send their daughters to convent-schools. The story is skilfully told with a combined religious and love interest, and gives the impression of being taken from life. It is well worth the attention of all interested in education.

John Ayscough's new novel The Foundress (Long: 8s. 6d. net) is distinguished by his usual careful workmanship, vivid description and subtle character-drawing. The scene is partly in America and partly in England, but the atmosphere is almost entirely English. The chief personages, Hubert Brocas and his cousin, ward and, ultimately, wife, Lois Sumner, are elaborately depicted: the villain, in our opinion, is more conventional, and his contribution to the denouement rather melodramatic. The course of conduct which earns the heroine the title of "The Foundress" only happens towards the end and is not very convincing, but the story if a little tragic is eminently readable.

The same is also true of John Ayscough's first novel, Mr. Beke of the Blacks (Long: 2s.), the cheap edition of which testifies to its abiding popularity. The author's penchant for elaborately fictitious genealogies, which is displayed in so many of his novels, 1s given full scope in this his earliest, which is likewise notable for its crisp and witty dialogues.

Recent events concerning Ireland have made the study of those that preceded them, contained in Miss Somerville's romance, An Enthusiast (Longmans: 8s. 6d. net), seem already remote, though the story may be dated as post-1916: yet it is full of interest, a sympathetic study of all the forces engendered in a society denied its natural development and exposed to a thousand alien influences. But Miss Somerville (and the same is true of her collaborator, the late Miss M. Ross), for all her deep insight into Irish character and unrivalled acquaintance with Anglo-Irish idiom, has still to approach Catholic Ireland from the outside and necessarily fails to represent its real soul. Ireland is not all wild idealism and sordid selfishness. Nevertheless, keen observation and a never-failing picturesqueness of phrase make reading the book a delight, apart altogether from the political ideals illustrated by it and its rather hopeless ending.

#### MISCELLANEOUS.

It is difficult to decide which is the more attractive of the pictures Mgr. Bickerstaffe-Drew presents in his long-awaited First Impressions in America (John Long: 16s. net)—the marvellous scenery which he met with in his lecture-tour or the unbounded hospitality which it was his fortune to evoke, and which he punctiliously acknowledges. One envies him on both accounts: it is one of the privileges of a distinguished author to be known and admired by thousands whom he himself does not know: it is one of his gifts to be able to transfer to others, more or less adequately, the impressions which the beauty and grandeur of Nature make upon him. We have never read an account of the Grand

vi

in

C

in

al

g

ti

p

α

y

u

C

F

a

F

t

h

q

e

C

( h

000

Cañon to compare with that to which he devotes his 22nd chapter, although he begins by saying that "to describe the Grand Cañon is hopelessly impossible." The Monsignor keeps himself carefully within the limits of his experience: his impressions for the most part are not "of" America but "in"; yet he permits himself one almost inevitable generalization. So many were the evidences of the strength and vigour of the Catholic Church which he encountered that he is justified in eulogising in a final chapter the faith and good works of American Catholics and predicting an even greater future for the Church in that land.

The new Manual issued by the Catholic Social Guild—The Christian Citizen (price 1s. 6d.), by Susan Cunnington, is not a reprint or a revision of that previously published called Christian Citizenship, but an entirely new and up-to-date work, dealing, not so much with abstract questions such as the relation of the individual to the State and the State to the Church, but with the practical question—in what way can I serve the State in its various needs? In a series of chapters, partly historical and partly descriptive of present-day conditions, the authoress pursues this important theme, showing the various demands which social service makes on the educated and the capable, and the consequent opportunities open to Catholics to advocate the sound principles of Christian civilization. The booklet yields to none in the importance of its subject and its admirable arrangement, which makes it eminently suited for studyclubs or private reading, and the Guild is to be congratulated on its timely production.

#### MINOR PUBLICATIONS.

The four issues of The Catholic Mind (America Press: 5 c.) to hand, viz., June 22nd, July 8th and 22nd, and August 8th, preserve some valuable documents. In No. 12 Mr. J. B. Kennedy gives an account of that immense enterprise which the Knights of Columbus have in hand, the financing of a commission of historians to write an American history of the United States so as to eliminate as much as possible the influence of religious and racial prejudice. Other papers are Father Hull's reasoned exposition of the sinfulness of drunkenness, and the address presented to Washington by his Catholic fellow-citizens with his reply. No. 13 reprints Pope Benedict's Encyclical on the sixth Centenary of Dante, addressed to "professors and students of all the Catholic institutions for instruction in literature and higher culture." In No. 14 will be found what will be sought for in vain in the British Press, Archbishop Mannix's striking farewell speech in London before he returned to his diocese, and also Mr. Belloc's plea for truth in history. The chief paper in No. 15 (August 8th) is Father John Pollen's defence of the Jesuits against Cardinal Manning's strictures, reprinted from the June MONTH.

Apparently the band of scurrilous bigots who publish an anti-Catholic paper called *The Menace* in the United States have lately been ascribing to the Knights of Columbus the taking of the fictitious oath which was fabricated by the forger Ware so long ago as the days of Titus Oates, and first published as that taken by the Jesuits. This abominable libel is always cropping up, showing but little inventiveness in the votaries of the father of lies, and the Knights of Columbus with characteristic

<sup>1</sup> See The Antidote (C.T S.), Vol. I., p. 110; Vol. III., p. 104.

vigour are taking strenuous action to scotch it in the States. A pamphlet called The Knights of Columbus versus Criminal Libel and Malicious Bigotry, and containing the reports of proceedings taken and verdicts won against various publishers of the "oath" in the States, may be had from the Encyclopedia Press, 119, High Holborn.

B. M., who once, as he tells us, "witnessed" at the penitent bench in a Salvation Army meeting, now witnesses to more effect in Why I Came In (C.T.S.: 2d.), a simple narrative of a prolonged search for truth amongst the sects, Anglicanism included, finally rewarded by faith

in the Catholic Church.

ter,

is

hin

not

ble

our

lo-

ics

an

on

ely

ns

he

he

nd

is

ce

If any anti-Catholic calumny is capable of being slain by the sword of truth and reason, Pascal's libels on the Jesuits, that serious blot on a good man's fame, will hardly survive the masterly analysis and refutation to which Mr. Hilaire Belloc subjects them, with an acumen equal to their own and far better employed, in the latest C.T.S. twopenny

pamphlet, Pascal's "Provincial Letters."

"The Catholic Unity League of Canada" is apparently an offshoot of the Catholic Unity League of New York, which was founded a few years ago to do the work which the C.T.S. is doing here. Three very useful pamphlets issued by the Canadian body at 6 or 7 cents have come our way; Marriage and Divorce by Rev. A. P. Mahoney, The Holy Office and the Y.M.C.A. by Bishop Fallon, and Bishop Kinsman's Road to Rome by the same. They are very full of excellent matter, which unfortunately necessitates the use of rather small type, and they all thoughtfully advertise a selection of C.T.S. pamphlets.

The pamphlet entitled Hints to Confessors (Society of SS. Peter and Paul: 6d.) by E. S. Maltby is meant for Anglicans who take upon themselves the responsible office of hearing confessions. The author holds, contrary to Catholic teaching, that no further jurisdiction is required than the potestas ordinis: as in most cases there is no certainty even of this, it follows that on one or other account there is no sacrament

of penance in the Anglican Church.

A Diocesan School-Inspector of Portsmouth has made one book of A Preparatory Catechism and A Handbook of Religious Instruction (Malcolm, Southsea: 6d., or separately 2d. and 4d.), moved doubtless by his experience in trying to make the one catechism suit all ages. This experiment is a move in the right direction: the first part contains catechetically the religious information which children up to the age of eight or nine can assimilate: the Handbook develops, for those who are a few years older, this same knowledge in simple expository style. We find the explanations of doctrine very clear and satisfactory: it is notoriously difficult to be brief and yet accurate and intelligible. The author has for the most part succeeded admirably.

Our C.E.G. should make themselves acquainted with Father Bertrand Conway's pamphlet The Apostolate to Non-Catholics (Paulist Press: New York), which narrates the various devices used by the Paulists in America to reach the vast masses of non-believers with whom they are surrounded. We learn from his pages the genesis of the Catholic Unity League, and the active part taken by the Knights of Columbus in promoting and financing missions to non-Catholics. Yet here, where the need is at least as great, the vast majority of our Catholics take no part

in the apostolic efforts of the Catholic Truth Society.

## **BOOKS RECEIVED**

(Reviewed in present issue or reserved for future notice.)

America Press, New York.

The Catholic Mind. Vol. XIX.

Nos. 12, 13, 14, 15.

BENZIGER, NEW York.

Moral Principles and Medical Practice. By C. Coppens, S.J. New Edition. Pp. 320. Price, \$2.50 n.

BLASE BENZIGER & Co., New York.

Practical Method of Reading the
Breviary. By Rev. J. J. Murphy.
Pp. 140.

BONNE PRESS, Paris.

Les Patronages Catholiques. By Paul Feron-Vrau. Pp. 128. Price, 2.00 fr. Several Novels and Stories.

Burns, Oates & Washbourne, London.

St. Jerome and Holy Scripture. By Pope Benedict XV. Pp. 59. Price, 1s. net. A Shorter Bible History. By Rev. C. Hart. Pp. xx. 349. Price, 3s. 6d. net. The Love of the Sacred Heart. By St. Gertrude. Pp. xiii. 223. Price, 6s. net. The Spiritual Teaching of Father S. Bowden. Edited by Fathers of the Oratory. Pp. 163. Price, 6s. net. The Fiery Soliloquy. By Gerlac Petersen. Pp. xx. 146. Price, 3s. 6d. net.

CATHOLIC ORPHAN PRESS, Calcutta, The Unreality of the World in the Advaita. By G. Dandoy, S.J. Pp. 65.

CATHOLIC SOCIAL GUILD, Oxford.

Christian Citizenship. By Susan Cunnington. Pp. 92. Price, 18, 6d.

CATHOLIC TRUTH SOCIETY, London, The English Dominican Province. Pp. 322. Price, 3s. 6d. Several twopenny pambhlets.

CATHOLIC UNITY LEAGUE, Ontario.

Marriage and Divorce. By Rev.
A. P. Mahoney. Price, 7 cents.

Bishop Kissman's "Road to Rome."
By Bishop Fallon. Price, 6 cents.
The Holy Office and the Y.M.C.A.
By Bishop Fallon. Price, 6 cents.

CATTIER, Tours.

Le Motif de l'Incarnation et les principaux Thomistes contemporains. By P. Chrysostome, O.M.I. Pp. 456. Price, 12.50 fr.

DUFFY & Co., Dublin.

Notes on the Rubrics of the Roman Ritual. O'Kane. New Edition. Revised by the Bishop of Clonfert. Pp. xvi. 532. Price, 16s. n.

HEFFER, Cambridge.

The Religion of the Scriptures: Papers from the Cambridge Bible Congress. Pp. ix. 106. Price, 3s. 6d, net.

JONATHAN CAPE, London.

The Irish Situation. By Stephen Gwynn, Pp. 96. Price, 3s. 6d. n.

Long, London.

First Impressions in America. Pp. 318. Price, 16s. net. The Foundress. Pp. 254. Price, 8s. 6d. net. Mr. Beke of the Blacks. Pp. 254. Price, 2s. net. All by John Ayscough.

LONGMANS, London.

The Christ, the Son of God. By Abbé Fouard. Pp. 250. Price (paper), 2s. 6d. net; (cloth), 3s. 6d. net. Trent. By F. J. Kinsman. Pp. vii. 119. Price, 5s. net.

MALCOLM, Southsea.

A Preparatory Catechism. By a Diocesan Inspector. Price, 6d.

PUSTET, Ratisbon.

Lehrbuch der Historischen Methodik. By A. Feder, S.J. Pp. xii. 307. Price, 20 marks.

PUSTET, New York.

The Palace Beautiful. By Rev. F. A. Houck. Pp. 167. Price, \$1.50.

S.P.C.K., London.

The Foundations of Modern Ireland. By C. Maxwell, M.A. Part I. Pp. 64. Price, 1s. 6d. net.

SOCIETY OF SS. PETER AND PAUL, London,

Hints to Confessors. By E. H. Maltby. Price, 6d. The First Anglo-Catholic Priests' Convention. Pp. 63. Price, 1s. net.

VINE PRESS, Steyning.

Songs of the Groves. Pp. 139. Price, 7s. 6d. net.

